

Thousands of Canadian farmers in trouble says survey

Tom Oegema

About 5,500 farmers in Canada face financial ruin in the near future, according to an updated survey of the Farm Credit Corporation (FCC).

In 1984, the FCC did a survey on Canadian farmers and their financial status. This survey drew attention to the fact that a large number of farmers were in financial trouble. The FCC in mid

1985 adjusted the survey data to reflect estimated changes in asset and debt values since January 1984. Land prices have fallen significantly and in many cases debts have increased due to continuing interest accumulation.

The results of these adjustments reveal a frightening picture. The real situation is probably even worse because the adjusted data does not even

reflect the present extremely low commodity prices in the grain sector, which will put further pressure on land prices.

A lot of money needed

The updated survey shows there are about 5,500 farmers in Canada (with gross sales greater than \$15,000 a year) whose equity is less than 16% and for whom there is virtually no hope of financial survival under present and foreseeable conditions. Allowing for very modest living expenses, these farmers on average are short between \$23,000 and \$30,000 a year on interest alone! To keep these farmers afloat for another year would require approximately \$150 million just for interest.

A second group of 9,600 farmers have equity between 24 and 40% and their cash deficiency to allow interest payment but no principal is between \$10,000 and \$17,000 a year. Another \$135 million would be needed to cover this deficiency.

A third group of 13,500 farmers



CFFO President, Tom Oegema

identified by the FCC survey have equity between 45 and 56%, and these have a cash deficiency of between \$2,300 and \$8,200 each. Sixty-six million dollars would be needed to cover them for another year.

FCC officials point out that \$351 million a year would be needed just to subsidize these farmers to be able to pay the interest. If principal due was added in, \$517 million a year would be needed. Next year a similar large amount would be needed as no relief is in sight that would improve the financial condition in agriculture.

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Volunteer building project facing funding cutback

Margaret Griffioen

TORONTO, Ont. — Operation Beaver, a volunteer project designed to help Canada's Native people combat housing shortages, has faced serious funding cutbacks this year from the federal government.

"In 1984 we had 120 volunteers working on 29 projects. This year, to date, we have managed to finance only 16 projects (65 volunteers)," said Charles Catto, a United Church minister who originated the program.

The government has cut the program's funding to \$200,000 from last year's \$650,000. These funds, along with private and corporate donations, provincial funding and support from several United Churches, are used to feed and house groups of volunteers while they help Native people build and renovate homes, community centres and parks.

A major reason for the funding cutbacks, is that Canada Mortgage and Housing Corporation (CMHC) who

previously provided most of the funding, now argues that responsibility for the program should belong to the Native Affairs ministry. Catto hastened to add that under the new federal government, CMHC has had millions of dollars cut from its budget. Both departments have provided Operation Beaver with \$100,000 this year but that is still short \$450,000 of last year's total.

Program builds for less

It is disappointing and frustrating for Operation Beaver to cut back its services. "We can build a home for half or two-thirds the cost of homes built by government agencies," said Catto. He gave the example of four homes built in the Peerless Lake, Alberta, area. They cost Operation Beaver an average of \$17,000. Catto priced similar homes built jointly by CMHC and the Alberta Housing Corporation in that area; their

Continued on page 4...

Thinkbit

Minister's daughter to father preparing next Sunday's sermon: "Daddy, does God always tell you what to write down?"

"Yes dearie."

"Then why do you cross out so many times?"

Wage gap explained to high school women

Marian Van Til

TORONTO — The wage gap between men and women in the work force in both Canada and the U.S. is sparking new attention lately.

"Equality in Employment," a Royal Commission Report released last year found that the female-male wage ratio of 63.9 per cent (in 1982) is due to sexual discrimination. The Report recommended that an affirmative action policy of "employment equity" be implemented. The policy would require businesses and Crown corporations to change their hiring and promotion practices until "balanced job representation and equal pay" have been more nearly attained. Nothing has yet been done to implement such a policy.

Recently, Vancouver's Fraser Institute released a book entitled *Focus*

On Employment Equity which responds to the Commission Report.

Fraser Institute Director Dr. Michael Walker, co-author of the Institute's book, believes the Commission Report suggests "the wrong solution to a non-existent problem." Walker believes pay discrepancies between men and women are not due to employer discrimination but rather to "the asymmetrical effects of marriage on earnings." That effect, says Walker, results in raised earnings for the husband and reduced earnings for the wife. "It is because of unequal child care and house management responsibilities, different psychic attachments to the labour force versus home and hearth, that those women who have been touched by the institution of marriage suffer from lower incomes."

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On August 8, Operation Beaver supporters held a demonstration protesting the government's cutbacks of funding for the program.

Broadcast alcohol advertising reviewed

OTTAWA, Ont. (MCC) — The Canadian Radio and Television Commission (CRTC) has called for public comments on whether it should continue to regulate the broadcast advertising of alcoholic beverages, and if so, whether the present regulations should be changed.

Current regulations prohibit the broadcast advertising of spirituous liquor, but permit the advertising of beer, wine and cider subject to certain limitations in provinces that permit it. (Prince Edward Island and New Brunswick do not allow this kind of advertising.)

The regulations also prohibit commercials designed to promote the general use of beer, wine and cider but some advertising promoting specific brands is permitted. Also prohibited are endorsements by well-known personalities because this might encourage the general use of alcoholic products.

This prohibition was recently challenged by a Quebec company which wanted to feature sports personalities to promote one of its brands.

People wishing to respond can write to the CRTC, Ottawa, ON K1A 0N2.

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Guest Editorial

News is big business

Newspapers are a one billion dollar a year industry in Canada with a profit margin among the highest in the industrial sector. News is big business. Newspaper owner Paul Desmarais has said that unless your paper makes money "it can't survive."

This notion of your newspaper as a moneymaker assigns certain other functions to it besides the traditional one of information and education. The newspaper must also act as entertainer, advertiser, watchdog, and investor before it is used to line the birdcage. A cynical view relegates news to filling the holes between the advertisements.

A few own the many

Evidence of the profitability of the news industry is the staggering degree of concentration of media ownership in Canada. Southam, Thomson and Irving are familiar names in the business. Their holdings have been well-documented. Southam's interests lie completely in the communications/information industry, publishing 14 dailies from coast to coast and controlling an astonishing 65 per cent of the total circulation in British Columbia and Alberta. In addition, it controls 22 per cent of circulation in Ontario and 19 per cent in Quebec.

The Thomson group is not as single-minded in its investments. It is considered a multi-national mixed conglomerate with interests ranging from retailing to insurance to high technology. Slightly less than half of its 128 newspapers are published in Canada. A whopping 87 per cent of the total daily circulation in Manitoba is Thomson controlled followed by 84 per cent in Newfoundland, 68 per cent in P.E.I., 27 per cent in Ontario and Nova Scotia, 22 per cent in B.C., 14 per cent in Saskatchewan, and six per cent in Alberta.

Newspaper chains of various sorts dominate every province, the only exception being the Yukon's press which is 100 percent independently owned.

Does profit-seeking slant the news?

Does this priority with profit influence the news? Are there problems inherent in the concentration of media ownership in the hands of big business? Exactly what sort of responsibility does the media have over against the public?

In their *Charter of Social Rights and Responsibilities*, Toronto's Citizens for Public Justice (CPJ) suggest that the media has a particular responsibility "to inform us of how our lives affect others." They say that "access to the media should not be dictated by financial means or majority views, but should reflect the actual diversity in society." Furthermore, to ensure diversity, "media organizations should be protected from monopoly and oligopoly, and from government control."

This view runs counter to the prevailing one of pandering to mass taste by feeding readers what will sell. Indeed, newspapers as do other media, have enormous influence. Their powers of setting a nation's agenda, both collectively and individually, are astonishing. What editors and journalists choose to focus on and what they choose to ignore, by and large suggests what is and what is not important. It is not improbable to suggest that the perspective developed by news reporters falls into line with an owners' expectations.

Newspapers do have peculiar responsibilities that are all too easily compromised. But readers too must let their voices be heard. The onus lies with them to respond, critique and evaluate the content of their newspapers.

That newspaper owners need to make a profit from their papers is a legitimate concern. The importance of freely reporting and analysing that news may not, however, become secondary.

Ellen Zwart is from Niagara-on-the-Lake, Ontario. She is Calvinist Contact's Editorial Advisory Board chairperson and is studying politics and communications at Brock University in St. Catharines.

Letters

C.C. like letter from home

Congratulations to our friends at C.C.! May the Lord grant and bless you with 40 more years, or more! The *Calvinist Contact* feels like family, like a letter from home.

Keep up your good work.

Mrs. Mary Dragstra,
Chatham, Ontario

Review vents irrational anger and fear

I am surprised to see so much venom in a Christian newspaper as is contained in Harry Antonides' review of Shirley Christian's book *Nicaragua: Revolution in the Family* (October 11). Mr. Antonides, in what is supposed to be a book review, repeats many of the slanderous accusations made by the United States' president against the people of Nicaragua.

For me (and I think for other members of Witness for Justice and Peace with whom I have twice travelled to Nicaragua), my concern for

Nicaragua is rooted in my concern for justice. The existence of poverty has always motivated some Christians to provide charity. But increasingly, Christians are asking why people are poor. We make a preferential option for the poor; we question the structures which perpetuate poverty; and we look for ways to change those unjust structures in the light of Gospel principles.

When the Nicaraguan revolution triumphed in 1979, it seemed to embody many aspects of our concern for justice. Those of us who have watched the revolution carefully and critically have seen how the lives of 2½ million people have been improved by the powerful and sustained efforts to increase literacy and health services. The Nicaraguans have tried to make the corporations serve the interests of Nicaraguans rather than the interests of foreign capital. They have begun a land reform process which recognizes the individual dignity of working people and increases the amount of food available to the population.

To me, these changes are welcome, and should be welcomed by all

Christians. More importantly, they are obviously attractive to poor people in neighbouring countries.

But these changes are also threatening to those who have traditionally held power in Central America — family oligarchies and the military — and to their allies in the United States (and, it seems, to people like Mr. Antonides).

The Sandinistas have pragmatically borrowed from the best of the Christian tradition and contemporary Marxism to create something new. Yet they are accused of exporting revolution when all they really export is hope.

Now the United States is threatening Nicaragua's independence; the right of a people to determine its own course is under attack. Nicaragua is defending itself against an invasion of U.S.-backed counter-revolutionaries led by members of the old Somoza National Guard. Historically, the dominant power in the region — the United States — has only allowed its neighbours to exercise their independence within limits. Nicaragua has already been invaded three times this century by U.S. troops. A fourth invasion may be imminent.

As someone who has worked and prayed and wept and laughed with the people of Nicaragua; as one who knows friends like Hortensia, Ricardo, Mario, Margarita, Guillermo; as one who can put names and faces on the victims of Reagan's hatred — I urge all Christians to do what they can to end U.S. intervention in Nicaragua.

And I'm sorry that the *Calvinist Contact* sees fit to give voice to Mr. Antonides' irrational anger and fear.

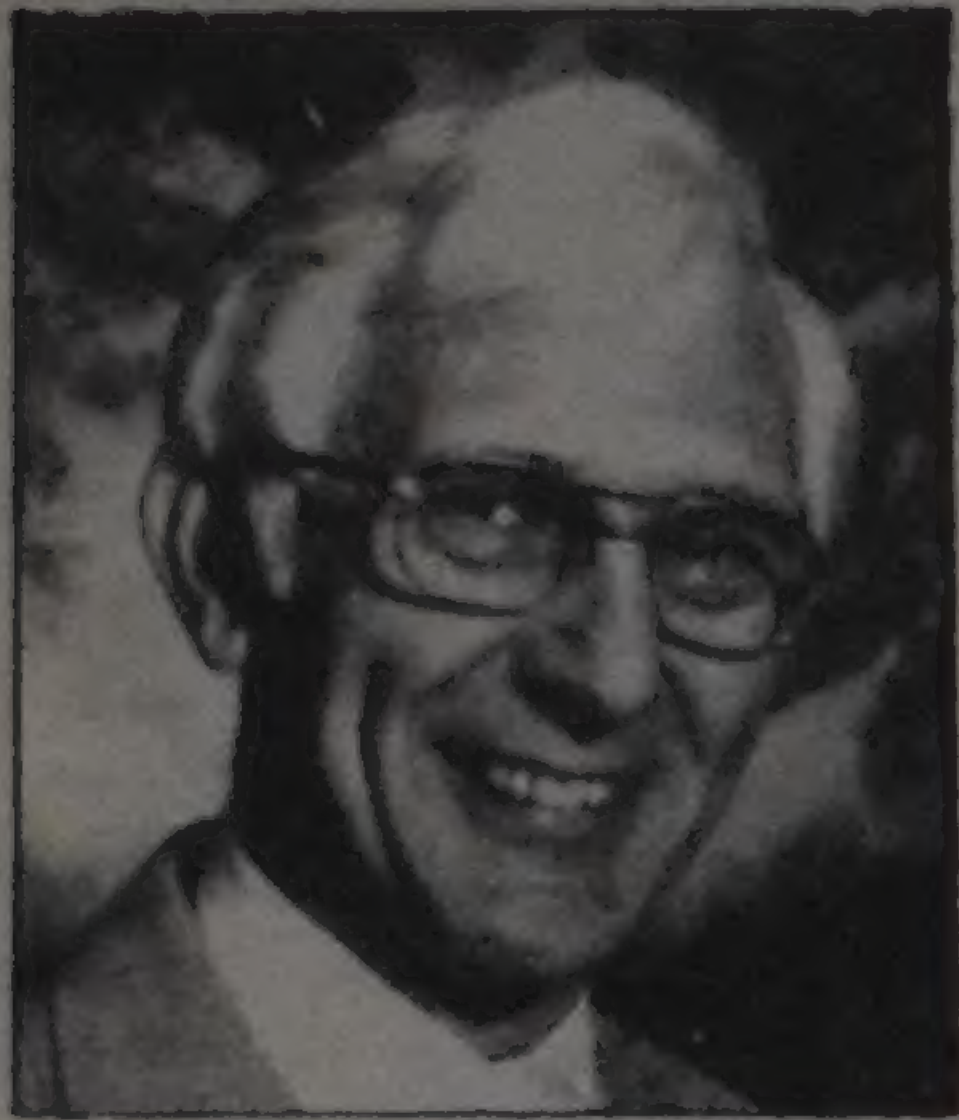
Jim Hodgson,
Toronto, Ont.

Waiting for Christmas!

It is time for us to renew our subscription and I would do that gladly except that at this time our budget simply does not allow for this. (It was either the birthday announcement or a subscription renewal.)

I do very much enjoy your paper in all its delightful aspects and I thank you for faithfully "filling our minds with good" each week. I heartily endorse it as a Christian publication and intend on asking for another subscription from

SKYLIGHTS/WILLIAM R. RANG



Strange, isn't it? What's important and exciting one day may well look totally irrelevant the next.

When a potato was lost

It was during the infamous hunger-winter of 1944 and I was on my way to church early on Sunday morning. I had barely walked a block when I saw a potato lying on the street. During those days one just could not afford to lose a potato. For that reason I declared the loser careless, and myself, the finder, a real fortunate person. I buried the potato deep in my pocket and raced home after church to share the happy find with my parents and five brothers. Mom washed the potato, carefully cut it into slices and put it in the brew called soup that we got from the hunger kitchen in the school around the corner.

Today I could take you to the very spot where that potato had waited for me. I even remember that the sun was shining that morning. In fact, the case of the found potato remained a topic of discussion for days to come.

One potato doesn't excite us now that we live in days of plenty. We have other foods that we love talking about. Lobster, caviar, just to mention a few.

Strange, isn't it? What's important and exciting one day may well look totally irrelevant the next.

The story of the potato applies to our religious life as well. I remember how excited we were about the covenant and its applications to our lives. We lived in The Netherlands in the days of S.G. DeGraaf, Dr. K. Dijk, and Waterink. These men opened the Scriptures and let us gaze in total bewilderment at the grace of God. We loved to sing the songs of the covenant, the Psalms.

Things have changed. Oh yes, we still mention the covenant from time to time, but nobody gets excited about it. We don't particularly love the Psalms anymore, either. We now sing other songs. We grumble, too, and are frighteningly uneasy in the church.

S.G. DeGraaf, whom I remember vividly, once said that you and I can find the harmony of faith only in embracing the Christ of the covenant. He also said that outside the covenant you and I can have no conscious fellowship with God.

We are slowly becoming covenant forsakers. The golden calves that we have erected create excitement, but they are visible proof of the fact that the reality of the Covenant doesn't excite us any longer.

What we need is a change of heart. We need to find a potato.

William Rang is principal of the Christian School in Dunnville, Ontario.

Poetry

Drumheller

What is there about a place
like a marked man
that a cloak cannot disguise?

the town
like any other town
decently dressed
dispensing information
at the i
(a racing monologue
covering all the points
of interest descriptively
in fifty-nine seconds
— or less)
paved prehistoric creatures
and streets
parks, markets and museums
of natural history
and paleontology
one billion years
one thousand million
one hypothesis
as fact
as petrified as fossils
but not as concrete

the buffalo paddock
deep
between emerald
undulating hills
a level meadow
shaded from the strokes
of evening sun
that blessed the crests
and caught the colour
splashing from bold
Brown-eyed Susans
parked against the roadside

the hoodoos
resting on a hillside
like giant chess pieces
in a game
whose outcome has already
been decided
on another barren hill

the barren hills
cleft in the surrounding
coulees
defying redemption

one vast sweeping
sight of Horse Thief Canyon
Rugged
lonely wilderness
under this lead grey sky
cold rain spitting
east wind blowing

Crusty
barren hills
filled with holes
for ants
coyotes
beasts of the wasteland
but no speck
no place on the horizon
that calls to me

My bones ache in this dreary land
The scraping whir of the pale
oil-field pump
drones on — forever

They sell bones
from this valley
in town
for two quarters

the little church
black and white
on grey
like a postage stamp
on an elephant
seating capacity
six

the cloak of grace
revealed in the almost
verdant valley
of Horseshoe Canyon
where crumbling hills
are gentled
by the silver green shrubs
copper coloured bushes
and spruce growth
in the ravines

Linda Siebenga

whomever "has my name" come Christmas.
Keep up the fine literary works and may God pour His cup of blessing upon you all.
Bob and Martha Van Schepen,
Ingersoll, Ontario

Consolation (?) for J.R. Dickey

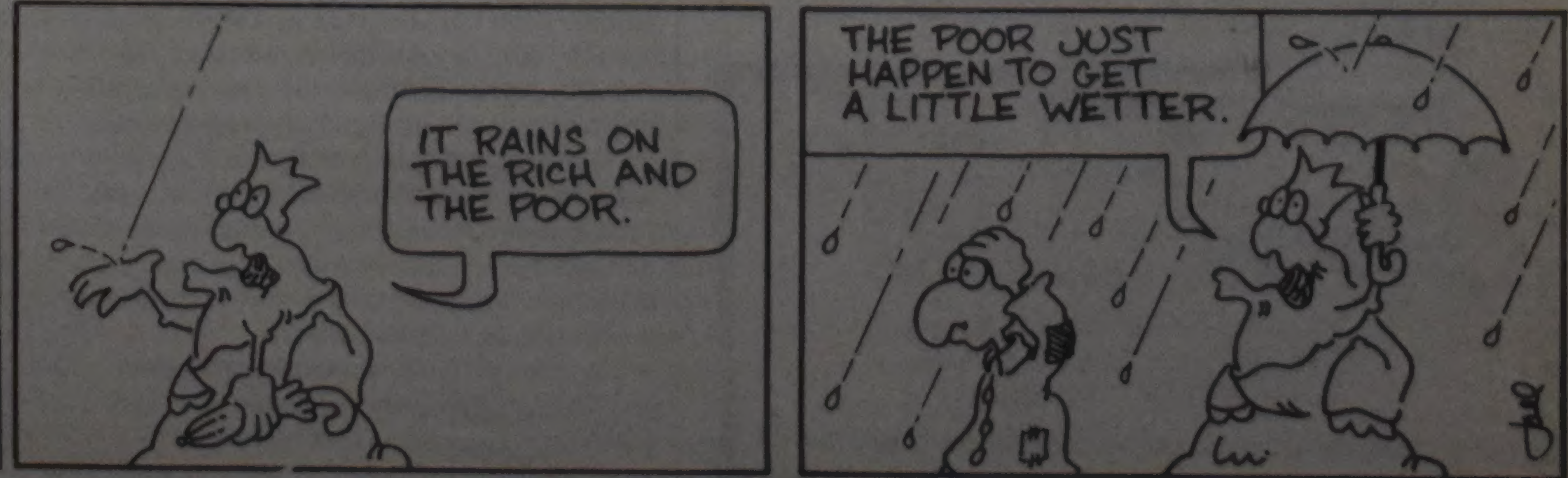
Having been a Presbyterian for some 15 years, I took special note of the editor of the *Presbyterian Record* regretting Calvinist isolation. To me it is no surprise that of the committee dealing with CRC-Presbyterian relations he concludes "our talks were fruitless."
While I could expand, let me just say that I think that at this point in time a union of these two churches would be an alliance between Israel and Egypt, but just give it a few years. If you compare the foundations of Presbyterianism and Wesleyan Methodism, a United Church seems impossible, yet it came about. Liberalism has been creeping into the CRC and visibly continues, making our

churches more and more similar.
Just consider the CRC document "The Nature and Extent of Biblical Authority." It acknowledged the liberalism. It acknowledged that "It is possible to honour the Scriptures in word, yet to betray them in deed." They did just that, when they skirted the question of discipline!
The confessional preamble stops short just before the admonition "If anyone come unto you and bringeth not

this teaching, receive him not into your house." Because they are unwilling to drive out these Canaanites, these Canaanites will be their downfall. Their should be no room even for committees making deals with them.
The Lord says, "Be ye separate, and touch not the unclean thing and I will receive you." But because the CRC is unwilling to deal with those who hold unscriptural views, it will be only a matter of a few years before we are

officially as far as the Presbyterians (apologies to Rev. Bout). So keep up your hopes and your aspirations.
As for us fundamentalists, we have set to our seal that God is true. He ruleth in the kingdom of men and all things work out for good to them that love Him. Not by might or by power but by my spirit says Jehovah. Hallelujah!
J. Smits,
Markdale, Ont.

Pontius' Puddle



News

Thousands of farmers in financial trouble says survey

... continued from page 1.

Clearly, the phenomenal amount of debt taken on by farmers in the last 15 years has become unbearable to many.

Debt set aside

The Christian Farmers Federation of Ontario has called for a Debt Set Aside program to temporarily remove some portion (up to 40%) of the original debt from principal and interest obligations. This proposal would allow a farmer to apply for such assistance once his equity slips below 25%.

The FCC analysis shows that for a debt set aside to be effective, i.e. to reduce debt to a level where a farmer can meet

his debt servicing requirements, a total of \$3.275 billion must be set aside! Their figures also show that the average farmer must have minimum equity of about 60% in order not to fall behind. Thus it appears that even the CFFO proposal would be too little, too late for many.

Farms with substantial equity can ride out a few bad years. But for the thousands who are not so fortunate it could mean the loss of farms and livelihood.

Clearly, subsidizing all farmers is prohibitively expensive and does not solve any long-term problems. As the FCC analysis shows, that first group of farms with less than 16% equity has no realistic

hope of becoming viable even with massive assistance. Painful as it is, adjustment programs must be put in place to allow these families to retrain, move, or find another occupation.

Corporation plan deserves study

For the farms in groups two and three, some way must be found to deal with the tremendous amount of debt that exists against them.

It has been suggested that a corporation be set up that could buy part or all of a farmers assets for part money

and part shares in the corporation. The farmer would use the money to reduce his debt to a manageable level. The corporation would lease the farm back to the farmer and allow the farmer to redeem his shares in the corporation at a later date as well as use any future profits to regain title to his farm. The corporation would sell government guaranteed preferred shares to the public and institutional investors to raise its cash. This corporation could also purchase the many farms now held by banks, and thereby help prevent a further collapse of

land prices.

This concept of a corporation as a bridge between debt ridden farmers, and private and institutional investors with the object of maintaining ownership of the land in the long run with the family farm, deserves a lot of study. It has the potential to deal with the underlying debt problem in agriculture. I just hope that the political process of discussion, adoption and implementation can be done fast enough to help the many farmers who need it.

Tom Oegema is president of the Christian Farmers Federation of Ontario.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

Trading up? or down?

Once a curb on wages was the touted cure for all our economic ills. At another time, support for the Bank of Canada to control interest rates and dollar value was the cure. Now it's free trade. Alberta premier-designate Don Getty, trying on the shoes of his predecessor who was a leading advocate of free trade, has promised to "strive for freer trade to permit greater market access for Alberta's exports."

Why not? After all, Canada is committed to the multilateral system established by the General Agreement on Trade and Tariffs (GATT), part of an international movement to gradually reduce tariff levels. But the federal and most provincial governments seem to want an agreement faster than has been possible through GATT negotiations. The chorus Getty has joined calls for free trade with the United States which is running a trade deficit.

Canadians are both the Americans' largest supplier and market for trade goods. Although Canada's exports to, exceeded its imports from the United States in 1984, the largest trade surpluses with the United States are in natural resources; manufacturing sectors generally run deficits.

In early October, a pulse-testing Prime Minister Mulroney prescribed pursuit of the "broadest possible package of mutually beneficial reductions in tariff and non-tariff barriers" and simultaneous safeguarding of Canada's political, economic and cultural sovereignty.

Free trade to rejuvenate economy?

Free trade songsters see it as a vehicle for generating economic growth which would result in increased productivity and income. A more competitive Canadian industry would then restructure, streamline and expand to serve the largest consumer market in the world. But all is not harmony in the trade chorus. Discordant voices praising the promises of sectoral versus comprehensive free trade note the varying possible effects of free trade on different producers and regions. Alberta premier Peter Lougheed saw the United States as an "exciting market for our red meats" and found protectionist actions there on imported beef and pork disturbing. Dairy producers near the Washington border in the Fraser Valley will not readily echo free trade excitement. Ontario Premier David Peterson fears renegotiation of the Canada-U.S. Auto Pact which guarantees manufacturing capacity based on our share of the North American auto market.

The resource-based economies of Western and Eastern Canada are more exposed to U.S. protectionist legislation than the

manufacturing industries in central Canada are, and appear to stand to gain most from free trade. The removal of all cross-border barriers could cripple Canadian chemical, publishing, furniture, and new high-tech industries.

Mr. Getty's recent leadership campaigning indicated that he senses the opportunity in free trade talk to revive some popular Toronto- and Ottawa-bashing. The former Edmonton Eskimo quarterback, provincial energy minister and chairman of an interprovincial, oil-related company will apply all the experience he can, like any of us at a new job. But there will be limits. He knows political football is not so well-received as the Grey Cup. There ought to be primary reflection on the kind of economic development which is desirable in Canada.

Everything up for grabs?

Will establishment of costly pollution controls, or health and safety programs involving Canadian firms be compromised in negotiations to maintain a competitive trading position? Mr. Mulroney reassures us that free trade table talk will not put everything up for grabs. But the resultant proposals will also not make real economic sense if they encourage specialization at the expense of diversification in our economy or sectors within it just for short-term gain. We cannot be self-sufficient but diversification aids self-reliance and preventing determination of the direction of Canadian economic development by a North American giant which consumes a lion's share of world resources.

The free trade choir will need some direction to prevent making inaudible the weaker voices of those needing protection in trade. The commonly referred to Macdonald Commission on the economy recommended Canada-U.S. free trade negotiations proceed only if Ottawa enjoys a broad consensus on the subject. The talks could use more such respect for participation as a norm. The Canadian and American people should be appropriately involved in pivotal decisions creating conditions for economic development in their own, and future generations' time.

The Canadian first ministers meeting will have the free trade issue on its agenda early this month. The federal government's task through future discussions will be to justly interrelate the interests of often competing interests and governments on the free trade issue. Haste will make waste here.

Gus Polman is the Christian Farmers' Federation's Edmonton-based Development Education Coordinator.

Volunteer building project funding cut-back

... continued from page 1.

their average cost to build was \$131,000. "We save money by using Native people and our volunteers to do all the labour," he said.

CIDA hesitant to match donations

The program is facing further funding difficulty, "because we are currently operating on an overdraft at the bank. Therefore, the Canadian International Development Agency (CIDA) is hesitant to match private donations as it has in the past," said Catto.

"But there is some good news," he continued. The Ontario Ministry of Housing has committed \$30,000 to the program, the same as last year. The Alberta Native Secretary has committed \$62,000 and is considering more. Catto is also trying to arrange meetings with various government officials to discuss funding and is optimistic that more projects will be started before the year's end.

Catto's faith in Jesus, carpenter of Nazareth, is at the base of his belief in Operation Beaver. "The program is an important expression of Jesus's life in practical terms."

Long lasting results

The work of Operation Beaver (now in its 21st year) is greatly needed by Canada's Native communities. In an interview with the *United*

Church Observer, Josephine Hansen, a Native from Kipawa, Quebec, said, "Before the volunteers came, our village was a wreck. It was their hard work and enthusiasm that really restored it." Catto points out that the majority of the buildings which Operation Beaver works on continue to be well-maintained after the volunteer groups leave.

The volunteers, age 18 to 81, receive no salary and come from all over the world, including Canada. According to Catto, "Operation Beaver recognizes the positive role Third World volunteers have in the program. They often are great leaders and can help dissolve potential red-white tensions while the groups are living in the Native communities."

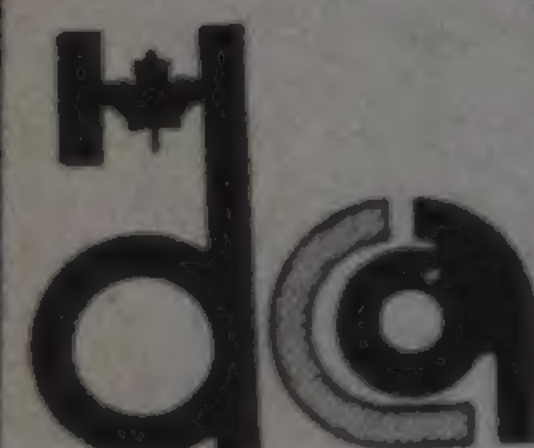
Over 400 people apply as volunteers each year, of which just over 25 per cent are chosen based on their trade and agricultural skills and willingness to work hard. They hear about the program through word of mouth and media interviews, said Catto.

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Pensive Dutchie

Syrt Wolters

Notwithstanding all I have said previously about the Christians' mandate to be in the world as a separate, identifiable "communion" showing its own "creational" lifestyle, I am in full agreement with those who believe that each individual Christian should be an easy "readable letter" of Jesus Christ in whatever situation he or she finds him- or herself. In my own work I'm blessed with many opportunities to show my colours.

Preaching not necessary!

We don't have to "preach." Quite often a casual remark or question can be used as a prelude to more serious conversation. Jesus Christ Himself gave an excellent example. In His encounter with the Samaritan woman at the well, he does not say immediately who He is, neither that He knows that the woman is an adulteress. No — he asks for a drink! What could be more casual?

Well, you know the story. In the end He reveals to her that He is the Messiah.

Although we all have some opportunities, not every one has the opportunities I have in my barbershop. My regular customers (some for 25 years

and longer!) know that I am a Christian. They know me as being intensely involved in Christian education and they know me for my many "letters to the editor" of our local daily newspaper.

Belial or Christ

So I have no quarrel with anyone who claims that we should be an individual "shining light," but I do not believe that we should seek to be a light in organizations, which, a priori, deny the authority of Jesus Christ. We should stay out of them! "What has Belial to do with Christ?"

The commandment sounds, "Be ye separate." I do not doubt for one moment the good intentions of those who try to be a light in the various secular organizations, but I do not believe that this is what Jesus wants us to do. We cannot deny that in joining such secular organizations we do so on the terms of these secular communities.

We are called to be separate; to be known as a "shining" community — thus showing what the Kingdom of God is.

The world recognizes the tremendous power of being an identifiable entity. Therefore we have the secular political parties and the secular labour

More about Christians "in the world"

movements. The unions in particular even use the terminology of the church. They have their labour "temples." They address each other as "brother" and "sister!"

And what do we Christians do — Christians who are called to be a separate entity in the world? *We don't*. We leave that up to the enemies of the Kingdom, with the excuse being that we will be an individual "witness" in the secular organizations! So we see Christians in four or five different political parties (none of them recognizing Christ's authority in politics) fighting each other — and the Unity of the Body of Christ in the world going down the drain in the process! No wonder that more than 20 years ago, Harry Blamires cried out in his book, *The Christian Mind*: "There is no Christian Mind!" As long as we keep trying to be an individual witness (whatever that means) within these Christ-ignoring organizations — there never will be a recognizable, identifiable Christian mind in society.

A clean break

Christians must make a clean break with these secular organizations. They should look after each other, bind together in the most powerful healing and redeeming community in the world — most powerful because they have access to the unlimited power of the Holy Spirit. A power free for the taking!

To me that powerful communion of believers is like a geodesic dome with a good number of "aspects": political, economical, educational, social, scientific, philosophical, artistic, ethical and many more. None exists by itself. Take one out, and the entire dome loses its firmness. It becomes wobbly and may collapse.

All aspects are concerned with only one question: "How is the righteousness of the Kingdom of God honoured, acknowledged and recognized?" The "home-base" of all the various "aspects" is the body of believers — the church. Every believer is represented in any and all of the aspects. One believer may be more involved in one area than another, depending on his or her gifts, talents, and circumstances, but no one should be "alone."

Then the world will clearly "see" what a "creational lifestyle" is all about.

Syrt Wolters owns and operates a barbershop in the Empress Hotel in Victoria, B.C.

Cinema Summaries

Marian Van Til

Sweet Dreams

*Rated Adult Accompaniment
Stars Jessica Lange
Directed by Karel Reisz*



Sweet Dreams chronicles the short, unhappy life of country-Western singer Patsy Cline. (She was killed in a plane crash in 1963.)

Cline had a throaty, melancholy voice which she used in a strangely compelling manner. This movie's producers and director must have thought that a film-full of her original performances (with Jessica Lange as Cline, lip-syncing along) would be enough to draw viewers into truly caring about Cline's troubles. It isn't.

Cline had a rocky relationship with her husband, Charlie Dick, a sycophantic relationship with her mother, and was selfish and pouty when working with her agent and the back-up musicians who accompanied her many recordings.

Cline seemed to experience constant emotional turmoil which would be heartrending in the context of some films. But the viewer never comes to see her as much more than an adult brat who mostly gets what she deserves. Somehow, Patsy Cline's story — at least as portrayed in *Sweet Dreams* — never becomes the archetypal story which represents the thousands of others with equally troubled lives.

Sweet Dreams is populated with not a few selfish, shallow, and secular people. The only emotion a Christian viewer feels in response is sadness at such waste of human lives and talent.

Not recommended

Wage gap explained to high school women

... continued from page 1.

Not everyone agrees with Walker's evaluation. Sex discrimination is felt by most women and is the commonly accepted cause of male-female wage inequities. Several weeks ago Ontario Attorney General Ian Scott told a conference of 500 young women from high schools throughout the province, "Men's jobs pay better. That may not be fair, but it's a fact of life." Therefore Scott urged the group, "to consider a job not traditional for women."

Scott revealed the disturbing statistic that of the 500 listed occupations, women work in only 20 of them. "Some of the best-paying, most rewarding jobs are among those other

480," he added.

Shelley Peterson, whose husband is Ontario's Premier David Peterson, feels that the role of motherhood in our society has been unfairly "downplayed." But at the same time, she assured her young audience that women today don't have to be "superwomen" to have both a happy family and a successful career.

Attorney General Scott said Canadian working women earn an average of \$10,000 less per year than men do — \$15,000 versus \$25,000. The wage gap is considerably narrower in the U.S. but survey results published in the October *Harvard Business Review* indicate that among executives, 48 per cent of men earn over \$100,000 while only 10 per cent of women in such positions earn six-figure salaries.

The survey indicates that U.S. equal rights legislation has played an important role in opening business opportunities for women.

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Church

Marian Van Til, page editor

Refugee concerns well received by Ottawa

OTTAWA (MCC) — Bert Lobe of Mennonite Central Committee Canada (MCCC) and Arie Van Eek of the Council of Christian Reformed Churches in Canada felt that their concerns for Central American refugees were well-received when they met with officials in Ottawa in mid-September.

Lobe and Van Eek had just visited refugee camps in Honduras on behalf of the Inter-Church Committee for Refugees. They had arrived at the Colomancagua camp just after Honduran troops had terrorized the refugees by killing two and raping, beating

and threatening others, apparently to pressure them to relocate. In their Ottawa reports Lobe and Van Eek pleaded particularly for protection of the refugees, even if the wars, which produce the refugees, could not immediately be stopped. But the officials did not have to be persuaded.

Representatives of both the Canadian government and the United Nations High Commission for Refugees (UNHCR) were very sympathetic and both were taking some actions to try to deal with the situation. But officials of the UNHCR, which

has long carried international responsibility for refugees, spoke candidly about their organization's limitations. They said it has little power in dealing with host governments, meaning in this case the Honduran government, and financially it is dependent on voluntary contributions from the governments of the world. (Communist governments have almost never contributed to the UNHCR and some western governments are now also becoming less generous.) The officials spoke appreciatively of the involvement of non-governmental organizations in the refugee situation.



The Christian Reformed Church of Fruitland, Ontario, has now sponsored 10 Asian boat families. Above (r.-l.): Dung Do and his sister Ha Do with her daughter Tran encounter North American food and drink — Coke, of course! Refugee committee member Rick Tichelaar and translator Nga Zanting look on. The Dos arrived from an Indonesian refugee camp on September 26. Mrs. Do's husband will arrive soon from a camp in Thailand.

South African Christians pray for national reconciliation

JOHANNESBURG, S. Africa (EP) — Tens of thousands of South African Christians of all races attended church services October 9 as part of a nationwide Day of Prayer, Humiliation and Fasting. The observance publicly lamented "those sinful aspects of our national life which have led us to the present crisis."

The Day of Prayer resulted from the National Initiative for Reconciliation, held four weeks earlier. About 400 South African Christian leaders from 48 denominational groups and every racial community had gathered to plan a Christian response to the nation's deepening crisis.

Apartheid opponent Bishop

Desmond M. Tutu had asked for a week-long boycott of work, but the group insisted that the Day of Prayer was not to be a disruptive tactic. Instead, it was to be a public declaration of the Christian community's recognition that God was the one source of lasting reconciliation and hope for the troubled nation. Still, thousands of blacks

stayed away from work, many in response to threats from radical black groups. A man of mixed race was reportedly doused with gasoline and critically burned by blacks who were trying to force him to stay away from work.

Tutu and other workers had to leave a prayer service at St. Mary's Anglican Cathedral in Johannesburg after two anonymous bomb threats. Police used dogs to search the building, but no bomb was found.

Michael Cassidy, team leader of Africa Enterprise, and chairman of the National Initiative, said he was basically pleased with the day. "Multiplied thousands of people across South Africa have lifted our situation and needs to God and I believe this will bring its own special benefits in the days and months ahead, as the reconciliation process continues across the land," he said.

The National Initiative for Reconciliation has called for an end to South Africa's government "state of emergency," withdrawal of special police from black and coloured townships, release of detainees and political prisoners, ongoing discussion with leaders of racial groups, a common system of education and elimination of all legislated discrimination.

Continued on page 7 ...

Reformed churches of Australia on the move

Paul G. Schrottenboer

MELBOURNE — At its triennial synod here the Reformed Churches of Australia (RCA) adopted a position paper to chart its mission to the nation and to regions overseas. Following discussions that extended over sessions for three days the synod adopted a "brief, positive, pointed statement of purpose which can be easily remembered and against which we can measure our work in mission."

In response to God's call to be a covenant community of the Lord Jesus Christ, we as Reformed Churches of Australia endeavour

- to glorify God through our whole lives by seeking to be equipped through His Word and Spirit;
- to be partners in His ongoing mission in this world by being disciples who are commissioned by the risen Christ and empowered by the Holy Spirit;

- to proclaim the Gospel of His kingdom rule through word and deed so that people may be won for Christ and churches may be planted in our varied communities as expressions of the body of Christ and to serve as signposts of His kingdom.

In a wide-ranging conference on the mission of the church the synod forged an extensive statement of commitment that sketched the church's future ministry and can serve as a working paper for its several agencies.

Prominent in the statement were the Australian culture and identity, the RCA's relation to other churches nationally and internationally, the equipping of the saints for witness and service, the social and diaconal responsibility, diversity, unity and tolerance in the church, and the churches' response to the challenge of the technological age.

The guidelines on ecumenical relations were

expressed in five points:

By the grace of God:

- a. We want to maintain a thoroughly Reformed emphasis and identity in conformity with the Gospel in our own congregations.
- b. We agree to stand together with other Christians in the face of opposition in a pagan society.
- c. We want to share our Reformed heritage with others and we seek to be open to mutual correction and enrichment by fellow Christians in other churches and traditions.
- d. We believe ecumenicity starts at home, which means with those closest to us geographically and confessionally.
- e. We seek to encourage closer contacts with churches with whom we work as partners in the Gospel (e.g., financial assistance, youth training, theological training and cross-cultural

Church News

Christian Reformed Church

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— to Trinity, Abbotsford, B.C., Rev. John Ooms of Penticton, B.C.

— to Dresden, Ont., Rev. John Hielkema of Kincardine, Ont.

Accepted

— to Ebenezer, Jarvis, Ont., Rev. Nicholas Cornelisse of the Gereformeerde Kerk te Ecken Wiel, The Netherlands

— to Emo, Ont., Rev. Peter Veltman, ministerial credentials with Trinity, Artesia, Calif.

Declined

— to Kentville, Nova Scotia, Rev. J.W. Postman of First, Hamilton, Ont.

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Pastoral Letter

Leonard Schalkwyk

The other day I was asked to speak at a meeting of church women. It dealt with Christians being divorced. This certainly is an up-to-date issue.

In the United States there are 30 legal reasons for divorce. Up to 1968, there was only one legal reason for divorce in Canada: adultery. In 1968, 11 more reasons were added. Some of these are so vague that they cover a lot of ground. In fact, often a reason which will serve best in court is "selected." The result of more lax divorce laws has been that divorces have skyrocketed to five times the number which occurred, 15 or 20 years ago. Canada is now a country that can boast "the fifth highest divorce rate." Every year more than 30,000 children are involved in these official marriage break-ups.

The heartbreak behind these statistics is indescribable. Divorce is worse than losing a partner in death. I have never met a widow who spoke evil of her departed husband. And the stories of widowers about their deceased wives makes one believe they were married to angels. When someone has died, one can afford to think about good memories. It is easy to develop an idealistic picture of a departed spouse.

However, in a divorce, all the bad things in the partner surface. To justify the divorce one has to capitalize on how awful that marriage partner was. Not only was, but *is*. Separated and divorced people can act with meanness; they may start a tug-of-war about their children who become pawns in a vicious game.

Even grandparents come into the picture. They want to have their share. There is now an organization called "Grandparents Unwillingly Divorced From Grandchildren." They seek to have rights to visit their grandchildren. It all shows that a "quickie divorce" does not exist: its damaging influence lasts a lifetime.

What about the church? Are we immune to such influences? No; the church does not exist on an island and the winds of change are also felt by the church members.

Every pastor makes sure that a church marriage ceremony is not a sham. The bridal couple is not out of the wedding service in 3½ minutes. When bride and groom promise to be faithful to each other "till death do us part," they tie an unbreakable knot. There is nothing flippant about it.

The New Testament Jewish

leaders have made divorce as easy as pie. A man could divorce his wife if she had burned the pie. Jesus indignantly tore into this cruelty and affirmed the unbreakable bond of marriage. Said he, "Anyone who divorces his wife and marries another woman commits adultery." (Mark 10) This reminds us of Malachi's Old Testament exclamation, "Thus says the Lord, 'I hate divorce.'"

Yet even the Lord Jesus allowed for one exception. The exception is *porneia*. (Matthew 5:32) That is more than adultery (*moicheia*); it is fornication. The Apostle Paul seems to add a second reason, "If the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances." (1 Corinthians 7) However, this is not a second reason for divorce: the Holy Spirit just gives a further explanation of what Jesus had said.

The Lord came "to proclaim the Kingdom." People are divided into those within and those outside the Kingdom. "Adulterers, fornicators," will not inherit the Kingdom." (1 Corinthians 6) So, in the Gospels (Matthew 5:19; Mark 10; Luke 16), the great proclamation is, "In the

Kingdom, no divorce." Ongoing adultery or fornication proves that such a person is not a believer. A believer may fall into sin, but as David, he or she will ask God's forgiveness (Psalm 51); he or she will ask the partner's forgiveness and between believers there need be no divorce, if they are *true* believers. Healing of emotions may take some time (especially in the offended party), but believers marry "for life." As true believers they can start anew.

Let us keep in mind the great distinction: inside/outside the Kingdom, believer or unbeliever.

It gives us the key to the unbreakable marriage of all believers.

And if a church member divorces on unbiblical grounds? A parallel is found when someone marries an unbeliever. What do we do in such a case? We say it is wrong. The church does not condone sin. But there is always room at the cross for the penitent.

The church continues to work with such a member. We pray, we plead, we care, we show Christian love. Let us rededicate our marriages to our great High Priest who commands us to stay together

in a "Kingdom marriage," for our own good.

We shouldn't stay together with a sigh, but with determination to make the most of it, "as long as you both shall live."

Strengthening family ties will strengthen our churches. We thus will be a blessing in this age of the breakdown of the family.

Others will see and say (as someone said to me), "We also want to know your God who can work miracles in keeping together the marriages of your people."

We stay together as a symbol of the day of the eternal marriage of the Bride and the Lamb.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

Reformed churches of Australia on the move

... continued from page 6.
mission work).

In other actions aimed at implementing the Statement of Purpose, the synod

- established a mission advisory coordinating commission to coordinate the mandates of the churches' mission agencies (missions, radio, relief);
- instructed the mission

agencies to coordinate their mandate and work with the Statement of Purpose;

- urged the churches to grapple with the issues raised by man's alienation from his Creator and provide responses consistent with the Gospel;
- asked for the development of a variety of models of outreach that will enable the people to communicate the

Gospel and accept new Christians in the community; and

- expressed the need to teach a truly biblical concept of work and service that reaches beyond earning money.

With a view to engaging in a unified mission in word and

deed the synod instructed its world diaconal relief agency and the overseas board to coordinate their "spiritual and material missionary tasks."

Paul Schreutenboer is General Secretary of the Reformed Ecumenical Synod (RES).

"Be ye doers of the Word
and not hearers only."

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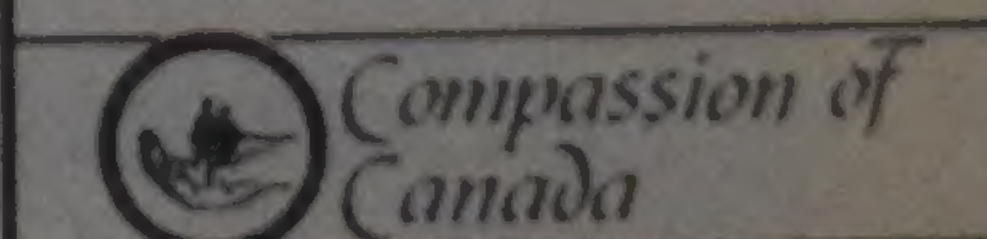
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Education

Henry de Jong, Page Editor

Court will examine constitutionality of Bible club

WASHINGTON, D.C. (EP) — The U.S. Supreme Court will directly address the constitutionality of student-run religious activities in public schools this term, when it reviews *Bender v. Williamsport*. This case gives the court a chance to clarify its position on religious observance in the schools. The case involves a student "Bible club," called Petros, that was denied access to school property because of the religious nature of their activities.

In 1981 the Williamsport student group sought permission to meet during the school's activity period to "promote spiritual growth and positive attitudes." School board lawyers advised that such a meeting would be an unconstitutional government establishment of religion, and the board denied the group's request for permission to meet.

The students then appealed to Federal District Court, which held that the students' constitutional right to freedom of speech would be violated if they were not permitted to meet. The school board did not

appeal the decision, but a member of the board appealed to the U.S. Third Circuit Court of Appeals.

On July 24, the day before Congress passed the Equal Access Act, which guaranteed religious groups the same access to school facilities enjoyed by nonreligious groups, the Third Circuit overturned the District Court and ruled that the group could not be permitted to meet. The students then appealed to the Supreme Court.

The case does not deal directly with the federal Equal Access Act, because that act was passed after the Williamsport case was initiated. But the future of Equal Access legislation could be affected by the court's decision in this case.

Critics of Equal Access say they fear a wave of religious groups requesting permission to meet, and overwhelming school facilities. Ericsson said, "That was the same fear in the Widmar case, but after four years there has been no wave of religion on university campuses. Generally less than two per cent of the student

body wants to get involved in Bible clubs during their free time. That's not a big wave of interest."

Another frequent criticism of equal access provisions, is that by allowing a religious group to use school facilities, the government may give the appearance of supporting a particular religious group. Ericsson says, "If the Court says it's too dangerous to let kids pray, because it gives the impression of government endorsement of religion, they're selling a lot of high-schoolers short. They're not that stupid. Is there somebody so naive that they think that when six students gather around the Bible, suddenly it's the new state religion?"

Ask the animals

But ask the animals, and they will teach you, or the birds of the air, and they will tell you; speak to the earth, and it will teach you, or let the fish of the sea inform you. Which of all these does not know that the hand of the Lord has done this? In His hand is the life of every creature and the breath of all mankind.



Job 12:7-10

What a beautiful thought! I was struck by the simplicity and the sincerity of it. Yes, go ahead, ask the animals. They will teach you about God's faithfulness because they are in His hand.

This reassuring thought kept forcing itself on me as I was reading, marking, and enjoying the Grade 8 projects on the Mill Pond. Most students had really caught the vision that this world belongs to God. As they studied the interaction of the four realms (people, animals, plants, things) their responses indicated that they were beginning to understand how these realms are really interdependent and how all of creation depends on the faithfulness of God. Yes, the animals and plants of the pond are teaching us that in God's hand is the life of every creature — yours and mine as well.

So I'd like in a special way to thank Tammy Dibbits for opening my eyes to those beautiful verses of Job 12 and I'd like to share with you Grace Hoftyzer's poem in which she expresses her experience of the pond. It is my prayer that all of us may daily experience God's presence and join all of creation in praising Him.

Principal,
Trenton Christian School,
Reflector

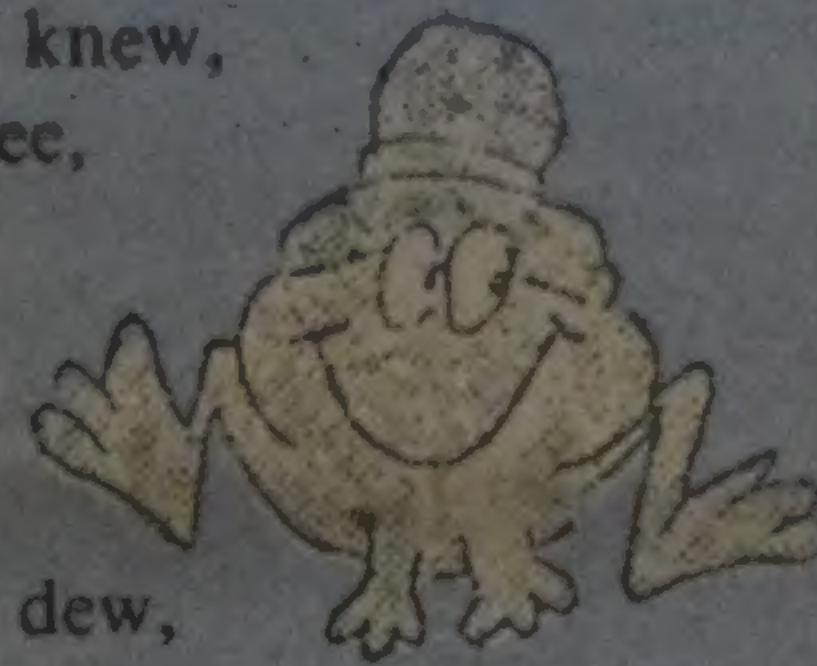
Pond praises

As I sat in the dawning morning, the wind blew,
And the peacefulness of my Lord, I knew,
And the whispering of the willow tree,
Made me feel so free,
As I watched the pond.

I looked upon a lily pad, new,
And there I saw a diamond drop of dew,
Sent from heaven above,
To add to our world, a little love,
As I watched the pond.

The birds chirped away to whom they adored,
Singing a new song unto the Lord.
The delicate flowers with their scent so sweet,
Made this place a wonderful retreat,
As I watched the pond.

The frogs, they jumped so happily,
Leaping their praises unto Thee.
The quietness of the pond settled in me
And I pondered over life's mysteries,
As I watched the pond.



Grace Hoftyzer,
Grade 8,
Trenton Christian School

It's all academic!

Well, Moms, we've got one month of school under our belts and we deserve a little sigh of relief. Once we're over that September hump, the daily routine begins to roll along more smoothly, doesn't it? Just think of all the things you faced in September ...

You found out quickly if the carefully chosen wardrobe you put together for your fashion conscious student is "in," "excellent," "awesome," or "boring," "out," the "pits." You have had an entire month to make sense out of your bus schedule (only lost the kids twice).

You have bought, sold and eaten your share of chocolate almonds while deciding whether you will or will not fluoridate your child's teeth.

You've decided for or against student insurance (which only covers students hurt on the playground between the hours of 1:00 and 2:00 occurring in front of 20 witnesses, five of which must be over the age of 18).

Last but not least, don't forget that you've given the school permission to take your children almost anywhere in North America (if they get enough drivers).

And so, Moms, we can take a little breather and reflect on the fact that even though it's our children who go to school, being a mother is an education in itself.

Another Mother

The graduate school with a difference

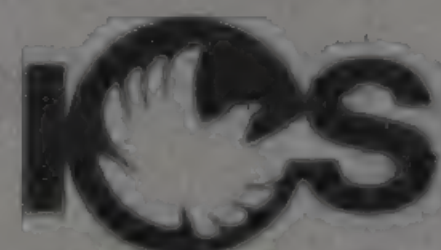
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The Scriptures say that without a vision the people perish. Okay, there's no one at ICS perishing! The people here do have a vision. It may be that for some that vision is dwindling; that's not so for the ones I've met. It's a vision that's mounting; it's becoming clearer, it's leading onward and upward, not sidewise."

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MEDIA

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Henry Knoop

The price is ~~right~~ wrong

As a medium for entertainment and information, television has a lot of potential. Unfortunately, this promise often remains unfulfilled. One of the best illustrations of this sad state of affairs is the game show — you know, the program that gets the whole family involved in guessing answers and prices, cheering for winners, booing for losers.

Game shows are immensely popular for both daytime and early evening viewers. They seem to provide harmless entertainment; after all, everyone enjoys a game, especially one that offers rewards for winners. And who doesn't want to be a winner? It's fun — viewers get to play along. For the most part participants in game shows are common everyday people, not movie stars or media celebrities. It's easy for the viewer to imagine him- or herself up there. Vicariously he or she becomes part of the game. But at what cost?

Maybe I'll strike it rich

Most game shows offering cash or merchandise prizes appeal to a popular belief that anyone in our society, given a lucky break, may strike it rich. This is basically the same attitude that has made lotteries so popular. In the case of lotteries we may have to sacrifice \$1 or \$5 for our belief; in the case of game shows we may have to dress up and act silly. But it's worth it, isn't it? While success in lotteries might be dependent on the roll of numbered balls, or the selection of numbers on a ticket, game shows personify success in the person of the host, always a male, father-figure type. He is in control, he runs the game, he seems to have the power to dispense or withhold fortune. We love him

and we hate him. But if we win — we hug him, kiss him, shake his hand, and thank him. He is in charge.

As is quite evident, most game shows are emotional rather than cerebral experiences. In almost ritualistic repetition, the host, the game, and the set take on a purging function for the viewer. In the process, game shows appeal to many less than desirable human drives: greed ("The Price is Right," "Let's Make a Deal"), sex ("The Dating Game"), inquisitiveness ("What's My Line?"), or the gambling instinct ("Jackpot", "\$100,000

Pyramid). Sometimes these features overlap, or are combined into one format — but always, in one form or another, they are present in the most aggressive forms.

Profitable trivia

Game shows are very profitable for their producers and the networks that carry them. An estimated ten million viewers spend an average of one-and-a-half hours a day watching such trivia. Eighteen to 49-year-old homemakers become the target of willing sponsors who peddle anything from washday miracles, denture adhesives and

laxatives, to furniture polish and soap. Game shows are cheap to produce. One basic set, one host with a few assistants, and some prizes. Even the prizes cost the production companies little. The small prizes (product packages for the most part) are provided by sponsors together with lump sum payments to the producers in return for the "plug;" somewhat larger prizes are often provided on a trade-off basis, the manufacturer supplying the merchandise free in return for the mention of the company name; the biggest prizes (cars, vacation packages, etc.) are

partially paid for by the producers and partially traded off.

The result is huge profits for the networks who use the money to finance more expensive prime time programming for a more demanding evening audience, and huge profits for the production companies that create game shows, companies such as Goodson-Todman and Chuck Barris Productions. Harmless entertainment? Hardly.

Henry Knoop teaches English and Media Studies at Durham Christian High School in Bowmanville, Ontario.

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Special Report

Dialogue with a potential communist recruit

Dr. Fred Schwarz

It is a rare day when the mail does not contain at least ten letters from Third World countries. Most of these letters are from individuals who are concerned about the danger created by the activities of the communists in their local area and who seek advice and help in combating them. However, a number of letters come from communists and communist sympathizers who seem genuinely puzzled by our opposition to communism. Some of the letters come from individuals who consider themselves to be both Christian and Communist.

The following letter is from such a person. The name has been changed to protect the person. It touches my heart and simultaneously stirs anger. My heart goes out to the idealistic young student who has been victimized and seduced by the communists; my anger is directed towards those who have deceived and exploited him so cruelly.

This young man is typical of thousands who are being deceived and recruited by the communists. We must reach them and tell them the truth.

Dear Dr. Schwarz,

It is a great privilege for me to introduce myself to you. I am Martin Kabula, 23 years old, and an eager student of the Bible, but a communist sympathizer.

I got your address from my friend here. I am writing you to know your motive and purpose. Why are you against communism? Communism is a very good term and has a good meaning. Their purpose is very constructive and their objective is to help people to have a responsible and happy life.

Here in our country the government claims to be democratic, but it can be condemned because the people are fighting each other and corruption and murder are rife. The people who are doing these immoral acts are the very ones who boast about democracy. Today we are close to civil war. This is also true in other countries under the banner of the so-called champion of government and freedom, democracy.

These countries are victimized by the imperialists like the U.S.A. who want to control our nation. The U.S.A. offers its so-called help to other developing countries, but this is a fraud because they are doing it for their own personal interest. They want to destroy our independence and freedom. For me this kind of government has no appeal because we are oppressed by the military under it. Under communism there is equality and fairness of wealth.

One day we will obtain victory because we have strength and are ready to fight for our freedom and liberty. We can and will overthrow this corrupt government and all oppressors, especially those who have practised injustice towards their fellow man.

At this time, killing is justified for the sake of creating a more moral society. God commanded His people in the Old Testament to kill the enemy which would like to destroy them. This principle is from the Bible and can be applied in all ages. Here is the real meaning of "love your enemy." The proof of love is killing. God loved people in Old Testament times; that is why He killed them by His people.

We are not afraid to die if the cause is justice and for the goodness of mankind, so we are justified to kill people who contradict the moral law which we have adopted.

The U.S.A. seeks ways to control other nations for personal and imperialistic motives. Why does the U.S.A. enjoy interfering in the affairs of other countries such as Nicaragua?

Anyway, I am not narrow-minded. I am still searching for the best way. I am open to receive your reply. The stronger argument will give us the verdict. Thank you.

I have replied as follows:

Dear Martin,

I thank you for writing so frankly and honestly, and for presenting so eloquently the arguments and promises which have attracted you to communism. I rejoice in your assurance that your mind is still open and that you can be convinced by reasoned arguments which are based upon truthful facts.

You desire to know my motive and purpose for being against communism. I have published my reasons in a booklet entitled "Why I am Against Communism" and I will send you a copy.

You present your arguments for favouring communism very well. I will try to state them and to answer them briefly:

1. The name "Communism" indicates a noble purpose:

Surely you must be aware that no political party or system can be judged by the name it chooses. The name is simply an identification tag. You illustrate your knowledge that this is so by your claim that, while your government is called democratic, this does not mean it practises democracy.

All parties and systems must be judged by their doctrines and practices, not their names. The doctrines of communism, known as Marxism-Leninism, teach inequality, due to the class nature of society, class war, and class dictatorship. The practices of communism create poverty, regimentation and fear.

Can you be entirely unaware of the conditions the communists have created once they have seized power? Do you know nothing of the Boat People who have come from Vietnam? Have you seen the boats in which they crossed the ocean? How terrible their life must have been to compel them to risk death, storm, hunger, thirst, and pirates in such open

boats, and to face a future of homeless exile.

Consider what percentage of the people flee once communist dictatorship is established. Does this not give an objective measurement of the unbearability of the tyranny?

2. The present regime in your country is unjust and oppressive:

I do not doubt that many of your criticisms are justified. As a believer in the Bible, you will believe that human nature is sinful and that all systems designed and executed by sinful people have undesirable characteristics. This does not mean that all governments are equally sinful. Some are worse than others. In the history of mankind, communism can be justly condemned as being among the worst. It is the most efficient system of tyrannical control yet designed and executed by man.

Consider what your own situation would be if the communists were fully in power in your country. You would be under constant surveillance by a "Committee for the Defense of the Revolution." Any expression of hostility to the regime would be noted and punished by withholding your ration card which is necessary to obtain food. You would be in constant danger of arrest and possible execution. You would certainly not be able to write a letter such as the one you wrote to me.

This is based on the assumption that you were not one of those who exercised the surveillance, distributed the ration cards and carried out the arrests.

3. The U.S.A. is an imperialistic power seeking to deceive, control, and exploit your country.

Has not the U.S.A. conferred many benefits upon your people? Did it not grant

independence to your country voluntarily? Did it not sacrifice many lives liberating your country from the military forces of Japan? Have not medicines discovered in the U.S.A. cured many of the diseases that blighted and shortened the lives of many Filipinos, thereby prolonging the expectation of life of your citizens?

4. Killing the enemy is an expression of love:

Frankly, this argument is what troubles me most about your letter. You do not affirm that killing may be a regrettable necessity at times in this sinful world but exalt it as a positive virtue and expression of compassion. I suspect you have learned this in some class teaching "Liberation Theology."

It is doctrines such as this that have led to the killing of masses of people such as was practised in Russia by Stalin, in Germany by Hitler, in China by Mao, and in Cambodia by the Khmer Rouge. I ask you read the message, "Why Communism Kills," which I am sending to you.

In conclusion, I commend your desire to bring to pass a system of increased justice, health and happiness for the people of your country. I regret that the system you have chosen will result in the exact opposite. Communism is a cause, not a cure for hunger, oppression, and fear. If it conquers your country, the future state will be much worse than the present.

As a Christian you must believe in the existence of God. Communism affirms that there is no God. It is aggressively atheistic. One of the first acts of a communist government is to create an educational system that teaches all children that there is no God. This is spiritual infanticide.

As a medical doctor, I am devoted to life. Communism is a disease that destroys life. It is a physical disease because it kills massively; it is a mental disease because it is associated with systematized delusions, not susceptible to rational arguments; and it is a spiritual disease because it denies God and reduces man to a mere evolutionary animal. As a doctor, as a devotee of reason, and as a Christian believer, I am against it.

Dr. Schwarz directs the Christian Anti-Communism Crusade.

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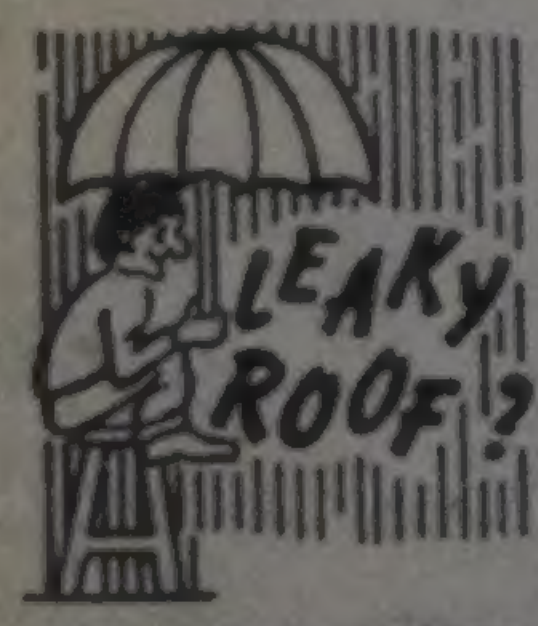
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U.S.A. 91505</p> <p>VANDERPLOEG: After almost three years of frustrating delays and red tape, we, Stan and Elaine Vanderploeg, thank the Lord that on September 9, 1985, the adoption of our oldest daughter ELIZABETH JOSEPHINE, born April 30, 1977, was finally realized. On September 20, 1985, we were again blessed with the birth of a healthy son, GARRETT PETER. Also very happy with their big sister and their little brother are Fernand, Matthew and Maria.</p> <p>R.R.#1, Shallow Lake.</p>	<p>DE VRIES—BONVANIE: MARGARET DOROTHY de Vries and WILLIAM Bonvanie together with their parents, Mr. and Mrs. Jolle de Vries and Mr. and Mrs. Bernie Bonvanie wish to announce their forthcoming marriage, D.V., on November 16, 1985, at 4:30 in the First Chr. Ref. Church in Kitchener. Rev. J. Kuntz officiating.</p> <p>Future address: 43 Manitou Dr., Kitchener, ON N2C 1K9</p> <p>GEEVERS-WUBS: "May your unfailing love rest upon us, O Lord, even as we put our hope in you." (Psalm 33:22)</p> <p>In the spirit of Christian joy we, JUDY and JOHN, together with our parents, Mr. and Mrs. Gerrit Grevers and Mr. and Mrs. Harry Wubs are happy to announce our forthcoming marriage. The wedding will take place, the Lord willing, on November 8, 1985, at 6:30 p.m., in the Woodstock Covenant Chr. Ref. Church. Rev. Ouwehand officiating.</p> <p>Future address: 1145 Whealan Rd., Woodstock, ON N4S 8E3</p>	<div></div> <p><i>Congratulations to Albert and Christina Zwiers (nee Meerbeek) who will celebrate their 55th wedding anniversary, D.V., on November 7, 1985</i></p> <p>Best wishes only may be given at an</p> <table><tr><td>Andijk 1915</td><td>Red Deer November 10 1985</td></tr></table> <p>The Lord willing, our parents, FRANK and EBELTJE ZEE (nee Prins)</p> <p>will be married together for 70 years.</p> <p>We hope to celebrate this with them in a special thanksgiving service in the Chr. Ref. Church of Red Deer, on November 11, 1985, at 2:30 p.m.</p> <p>Great is the Lord and greatly to be praised. To Him be the glory for ever more. Amen yes amen.</p> <p>You are welcome to this service to thank the Lord with us for the many blessings we received through our parents.</p> <p>Mailing address: R.R.2, Red Deer, AB T4N 5E2</p> <p>We entrust them in the loving care of our heavenly Father.</p> <p>Their thankful children: Grace & Peter van Assen — Edmonton George & Grace Zee — Red Deer Winnie & Ralf Prins — Lacombe Aaf & John Kooiman — Red Deer Ann & Simon Swier — Lacombe Tena & Adolf Opden Dries — Red Deer Jenny & Klaas Brink — Bentley Dorothy & Ben DeBoon — Lacombe Helen & John Kits — Lacombe with 52 grandchildren and 67 great-grandchildren.</p> <table><tr><td>Lindsay 1960</td><td>Campbellford November 12 1985</td></tr></table> <p>"Speak Lord for thy servant heareth." (1 Samuel 3:9b)</p> <p>It is with great joy and thanksgiving that we hope to celebrate the 25th wedding anniversary of our parents and grandparents,</p> <p>ELZO and HUIGERINA (Rina) EISINGA (nee Marcus)</p> <p>With much love from their children: Don & Elizabeth VanEs — Trenton Dave & Wilhelmina Hoekstra; Jeremy, Christine, Lisa — Wellington Elzo — at home 195 Victoria St., Box 1720, Campbellford, ON K0L 1L0</p> <p>25th wedding anniversary With thanksgiving to the Lord, we, JOHN and HERMINA NAUTA</p> <p>hope to celebrate our 25th wedding anniversary with our children. Wendy & Adrian Weesjes — Aylmer Evelyn — Windsor Jim Marcia Rose</p> <p>An open house will be held November 16, 1985, at 8 o'clock p.m. in the Legion Hall, Blenheim, Ont. Your presence is our present.</p> <p>Home address: R.R.#1, Ridgetown, ON N0P 2C0</p>	Andijk 1915	Red Deer November 10 1985	Lindsay 1960	Campbellford November 12 1985	<table><tr><td>Borculo, Gld. 1930</td><td>Ruthven, Can. 1985</td></tr></table> <p>Our parents hope to celebrate their 55th wedding anniversary on November 7, 1985. We are grateful to the Lord for His care and love towards.</p> <p>ALBERT JOHN and CHRISTINA ZWIERS (nee Meerbeek)</p> <p>May the Lord continue to give them life on earth for more years to come.</p> <p>Hendrika & Albert Draayer — Ryssen, Netherlands Hermen & Margie Zwiers — Ruthven, Ont. Henry & Audrey Zwiers — Orillia, Ont. Jerry & Cory Zwiers — Ruthven, Ont. Gerda & Bill Bovenkamp — Essex, Ont. Alice & Erwin Agocs — Ruthven, Ont.</p> <p>23 grandchildren and six great-grandchildren.</p> <p>Open house in their own home on November 9, 1985, from 2:00 - 5:00 p.m.</p> <table><tr><td>Ommen 1950</td><td>Murillo 1985</td></tr></table> <p>With joy and gratitude to God we are happy to announce the 35th wedding anniversary of our parents and grandparents,</p> <p>GEZINA and EVERT MAKKINGA (nee Vanderlinde)</p> <p>November 15, 1950.</p> <p>"The Lord says, 'I will teach you the way you should go; I will instruct you and advise you.'" (Psalm 32:8)</p> <p>With love and best wishes, Alice & Terry Bellavance; Chantelle, Alexis — Thunder Bay, Ont. John & Marian Makkings; David, Kristin, Shannon — Murillo, Ont. Gerry & Wilma Makkings; Michelle, Mark — Matsqui, B.C. Richard Makkings — Burlington, Ont. Edward Makkings — at home Harold & Elaine Makkings — Abbotsford, B.C. Ronald Makkings — at home Home address: R.R.#1, Murillo, ON P0T 2G0</p> <p>The children and grandchildren of, CARL and MARTHA TUYL</p> <p>are happy to announce the 35th wedding anniversary of their parents and grandparents on November 2, 1985.</p> <p>Congratulations Mom and Dad and we pray that God will give you many more years together.</p> <p>Cornie Tuyl — Toronto Henry & Dian Holstra, Carl, Katrina — Toronto Bruno & Alice Braaksma, Cornie — Brampton Derrick Tuyl — Kingston Home address: 177 Casterton Ave., Kingston, ON K7M 1R9</p>	Borculo, Gld. 1930	Ruthven, Can. 1985	Ommen 1950	Murillo 1985
Andijk 1915	Red Deer November 10 1985											
Lindsay 1960	Campbellford November 12 1985											
Borculo, Gld. 1930	Ruthven, Can. 1985											
Ommen 1950	Murillo 1985											
<p>Birthdays</p> <p>Happy 90th birthday father, grandfather and great-grandfather.</p> <div></div> <p>On October 17, 1985, Mr. Albert John Brink celebrated his 90th birthday. An open house, in honour of this occasion, was held in the Second Chr. Ref. Church in Sarnia, Ont. Many relatives and friends came over to be a part of this happy event, and to witness that to believe in Jesus Christ as your Saviour is the only key to a happy life.</p> <p>ERINGA: We wish to express our heartiest congratulations to a dearly loved, benevolent, tender-hearted, good-natured, praise worthy and God-fearing man among men, our father, FREDERICK ERINGA upon his 61st birthday. Dad has demonstrated in uncountable ways, his far-reaching love for God, his family and fellow brethren, by placing himself humbly, yet with loyalty, at their service. We do well to copy his zeal and love for the Lord.</p> <p>Lovingly, Bob and Martha Van Schepen-Eringa.</p>	<p>Anniversaries</p> <table><tr><td>Hoogeveen 1945</td><td>Embro November 14 1985</td></tr></table> <p>Wedding text: "The Lord bless you from Zion! May you see the prosperity of Jerusalem all the days of your life! May you see your children's children! Peace be upon Israel!" (Psalm 128:5,6)</p> <p>AREND and JENNY BENJAMINS (nee Hooyer)</p> <p>With much thankfulness to God, we wish to congratulate our parents and grandparents on the occasion of their 40th wedding anniversary.</p> <p>With love and best wishes from your children and grandchildren: Martin & Kathy Benjamins; Tinie, Jeanie, Marty, Marcy, Angie, Kathy, Timothy, Betty, Gerdie — Ancaster, Ont. Wayne & Maria Benjamins; Sarah, Karen, Elaine, Helen, David — Beachville, Ont. Neil & Helen Benjamins; Ian, Julia, Michelle, Laura — Cambridge, Ont. Hetty Schweyer; Brandon, Jamie — Stratfordville, Ont. Nick & Diane Benjamins; Lisa, Kristin — Ingersoll, Ont. Eric & Mary Benjamins; Jennifer, Nathan, Barry, Aaron — Barrie, Ont. John & Nancy Baese; Jason, Chad — Ingersoll, Ont. Herman & Marlene VanMeekeren; Steven, Michael, Amanda — Ingersoll, Ont. Harry & Judy Benjamins; Nicole, — Ingersoll, Ont. Rita Benjamins — at home John Benjamins — at home An open house will be held on November 16, 1985, from 2:00 - 4:30 p.m. at the Ingersoll Chr. Ref. Church, 429 King St., W. Best wishes only. Home address: R.R.#4, Embro, ON N0J 1J0</p> <p>1985 November 2 1985</p> <p>We praise our God for the love He has given our parents,</p> <p>JANNY and BERNIE BONVANIE</p> <p>and thank Him for the blessings they have been able to share with us over the past 30 years.</p> <p>May the Lord continue to guide their lives and grant them many joyful years ahead.</p> <p>Joanne & Joe Colyn; Justin, Christopher, Lauren Bill Bonvanie & Dorothy deVries Gerard Bonvanie Barry & Diana Bonvanie</p>	Hoogeveen 1945	Embro November 14 1985	<p>Anniversaries</p> <p>Ryswyk, Z.H. Waterdown, Ont. 1945 November 14 1985</p> <p>With joy and thanksgiving to our heavenly Father, we hope to celebrate with our parents,</p> <p>PIETER and MARIE DEWAARD (nee VanLeeuwen)</p> <p>their 40th wedding anniversary. May the Lord continue to bless them in the years to come is the wish of their children.</p> <p>Henk & Anne VanAmerongen — Millgrove, Ont. Stan & Elaine Vanderploeg — Shallow Lake, Ont. Matthew & Margaret Schoonderwoerd — St. Alberts, Alta. John & Jane DeWaard — Freelon, Ont. Joyce Miedema — Waterford, Ont. Peter & Jaqueline DeWaard — Dundas, Ont.</p> <p>Best wishes only may be given at an open house on November 14, 1985 from 2-5 p.m. and 7-10 p.m. 14 Riley St., Waterdown, Ont. Mailing address: 14 Riley St., Dundas, Ont.</p> <p>With joy and thanksgiving to the Lord, we hope to celebrate on November 15, 1985, the 50th wedding anniversary of our parents and grandparents,</p> <p>RALPH and TRUDY EISING (nee Stigter)</p> <p>We pray that the Lord may bless and keep them in His care.</p> <p>Love from your children and grandchildren.</p> <p>Open house November 15, 1985, 2-4 and 7-9.</p> <p>Best wishes only. 603 High St., Orillia, ON L3V 6Y8</p> <table><tr><td>Edmonton 1985</td><td>Langley November 18 1985</td></tr></table> <p>TONY and COBI (Joan) VAN'T GELOOF (nee Scharfen)</p> <p>With thankfulness and joy to God we hope, the Lord willing, to celebrate the 30th anniversary of our parents. It is our prayer that the Lord will continue to uphold them and bless them for many more years.</p> <p>With love and congratulations from your children and grand-child Bill — at home Joan & Ron Van Eyk, Melanie — Aldergrove, B.C. John — at home Rick — at home Patricia — at home Home address: 28320 Inter-provincial Hwy., Mt. Lehman, B.C.</p>	Edmonton 1985	Langley November 18 1985						
Hoogeveen 1945	Embro November 14 1985											
Edmonton 1985	Langley November 18 1985											

Classifieds

Obituaries	Obituaries	Obituaries	Help Wanted	Help Wanted
<p>Bakkum, Sarnia Netherlands Ontario April 8, 1930 October 7, 1985 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love Him" (1 Corinthians 2:9 (NIV)). The Lord took home suddenly at his appointed time, our dear husband, father and grandfather, HENRY (Hank) FOHKENS at the age of 55. Beloved husband of Hilda Fohkens (nee Tolma). Father and grandfather of: Marilyn & John Benedictus; Jason, Eileen, Daniel — Sarnia. Henry & Bonnie Fohkens — Sarnia. Judy & Frank Goertsema — Richmond Hill. Eric Fohkens — at home. Funeral service was held on Thursday, October 10, 1985, at the Second Chr. Ref. Church of Sarnia, Ont. Rev. Fred. F. Bakker officiated. Address: 390 Davis St., Sarnia, ON N7T 1C3.</p> <p>On Thursday, October 17, 1985, the Lord called home, to be with Him, our dear daughter and sister, EDITH GELOK (nee Haaksma) dear wife of Ken Gelok, in her 41st year of life here on earth, after a lengthy illness. We find our comfort in Romans 8. Dearly loved by: Mr. & Mrs. Ids & Mary Haaksma and family. Corresponding address: c/o Mr. and Mrs. I. Haaksma, 110 Caverley Rd., #3, Aylmer, ON N5H 2P4.</p> <p>On Wednesday, October 9, 1985, the Lord took home at His appointed time, WIEBO JAGER in his 69th year. Beloved husband of Bouwiena C.H. Jager (VanderZee). Loving father and grandfather to: Ann & Ebbel Dykstra; Brenda, Scott, Michael — Ottawa, Ont. Annette & Frank Ludwig; Carl, Eric, Edward, Tanya, Mark Sherri — Brampton, Ont. Tina & Harold Ludwig; Bart, Tessa, Bonny, Tim, Allard, Jeremy — Carman, Man. Hayo & Jenny Jager; Kevin, Fiona, Corrine, Amanda — Ottawa, Ont. Hank & Margaret Jager; Brian, Dianna, Elaine — Hamilton, Ont. John & Mieke Jager; Rosaleen, Darryl, Lori-Ann, Andrea — Hamilton, Ont. Ed & Cathy Jager; Alanna, Jeffrey — Beamsville, Ont. 642 Appleby Line, Burlington, ON L7L 2Y4.</p> <p>Psalms 43:3,4, & 5. On October 9, 1985, the Lord called home to be with Him, after a difficult illness, my loving husband, our dear father and grandfather, DERK ARENT JAN KAMINK in his 79th year. Beloved husband of Hendrika Kamink (nee Tolkamp). Dear father of: Herman Kamink Ben & Shirley Kamink Dini & Bill Terpstra Dirk & Lynne Kamink Bill & Dena Kamink and the late John and Grada Kamink 12 grandchildren. Funeral service was held at the Bethany Chr. Ref. Church, Bloomfield, on October 12, 1985, at 2 p.m., Pastor P. DeVries officiated. Address: 105 Main St., Bloomfield, ON P.O. Box 275, K0K 1G0.</p>	<p>On October 10, 1985, the Lord suddenly called home, HENDRIK A. DE VRIES at the blessed age of 74. Beloved husband to the late Gysberta Arends and the late Cornelia Vander Woort. Dear father of: Cornelius — Belleville Fred — Brinston Connie (Mrs. John Schuller) — Brockville John — Williamsburg Alice (Mrs. Sheldon Ouderkirk) — Newington Linda (Mrs. Albert Hadders) — Belleville Dear brother of: Fred — Chatham Harry — Holland John — Dresden Kees — South Africa Pete — Holland All (Mrs. John Luyt) — Chatham Jannie (Mrs. Geri Slagter) — Holland Ellie (Mrs. Bertus Leemhuis) — Holland. Dear Ops of 14 grandchildren. Rev. W. DeJong officiating, Williamsburg Chr. Ref. Church.</p> <p>Beilen Strathroy October 25, 1907 October 1, 1985 On October 1, 1985, our Lord called home unto Himself our dearly loved husband, father, grand- and great-grandfather, HENDRIK (Henry) PRANGER in his 78th year. "But God demonstrates His own love for us in this, while we were still sinners Christ died for us." (Romans 5:8) Beloved husband of: Aagje Pranger (nee De Vos). Dear father to: Jake & Connie — Strathroy, Ont. Hugh & Patsy — Parkhill, Ont. Joanne Schaik (Pieter deceased) — Strathroy, Ont. John & Sylvia — Agassiz, B.C. Jannette & Adrian — Richmond, B.C. Henry & Mary-Lee — Belmont, Ont. Earl & Brita — Strathroy, Ont. Cor & Diane — Strathroy, Ont. Mary Pranger — Calgary, Alta. William Pranger — London, Ont. Dear grandfather to 32 grandchildren and three great-grandchildren.</p> <p>The Lord took unto Himself our dear husband, father and grandfather, JANTEN HOOPE Our comfort is his testimony, as reflected in John 3:16, "For God so loved the world, that He gave His only Son, so that everyone that believes in Him may not die, but have eternal life." Beloved husband of: Christina W. ten Hoope-de Gooyer Predeceased by sons Gerard and Rijk. Father of: Joan & Jake Berkhuisen-ten Hoope — Belleville, Ont. Gerard & Tina ten Hoope-Vos — Kingston, Ont. Grandchildren: Janien, Fred, John, Steven, Michelle and Debra. October 21, 1985. 485 Bridge St., East., Apt. 311, Belleville, On K8N 5H6.</p> <p>The Council of the First Chr. Ref. Church of Hamilton expresses its Christian sympathy to fellow office bearer John Vandenburg and to his wife Joan and their family, who mourn the death of their oldest son and brother, ANDREW May God comfort them in this time of sorrow. Isaiah 40:11. J.W. Postman, Pres. Fred Spoelstra, Clerk</p>	<p>"I have prayed for you that your faith may not fail." (Luke 22:32) Achlum, Holland Grimsby, Ont. 1925 1985 JOHANNES LEMSTRA On October 17, 1985, the Lord took unto Himself our beloved. Husband of Annie Lemstra (nee Vander Spek). Father of: John & Anna Lemstra — Ashton Harriette & Charles Stam — Tondoo Elizabeth Lemstra — Guelph Maaike & Henrietta Lemstra — Hamilton Shirley & Peter Baaije — Newmarket Stan Lemstra & Frances Linda Wassenaar — Grimsby Ron Lemstra — Grimsby Grandfather of David, Wesley, Alexa, Darrell, Charlene, Vanessa, Christine, Melanie, Nathan, Jonathan. Brother of Tine and Sjouke Zwaagstra — Winfield, B.C. and four sisters, two brothers in Holland. Address: 35 St. Andrews Ave., Grimsby, ON L3M 3S1.</p> <p>For Rent A self-contained, large, one-bedroom apt. in north St. Catharines. \$350.00 per month with fridge and stove and including utilities. \$325.00 for single person. Available immediately. Call evenings (416) 937-6046.</p> <p>Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1½ hours from Disney World. Available on weekly basis, US \$300 per week May-Nov. Call Toronto 226-1137.</p>	<p>Part-time Sales Representative required The successful applicant will be mature, personable, conscientious and able to speak Dutch fluently. Set your own hours, send your resume to: MASSON TRAVEL SERVICE 98 St. Paul St. St. Catharines, Ont.</p> <p>The All Ontario Diaconal Conference of the Christian Reformed Church requires a half-time EXECUTIVE SECRETARY This regional conference, representing diaconates and diaconal conferences from the Maritimes to Manitoba, encourages the expansion of the vision of the deacon as the servant of mercy, the carrier of hope, and the agent for change in Christ's Kingdom. Its Executive Secretary will play a vital role in this process: • encourages the continued spiritual development of deacons within the Christian Reformed Church through education, training and consultation; • gives guidance to deacons and diaconal conferences concerning opportunities and priorities for diaconal ministries in response to human needs; • researches diaconal issues and prepares background positions for its board and committees; and • coordinates the annual conference meetings, handles the board's correspondence, and organizes meetings for the board and its committees.</p> <p>QUALIFICATIONS: A deacon at heart with: ✓ the ability to inspire and lead deacons to expand their vision and work, both in and outside the church; ✓ excellent communications skills; ✓ strong organizational talents; ✓ the ability to do research; ✓ self-motivation and ability to work with little supervision. ✓ Diaconal experience an asset.</p> <p>Position is open as of January 1, 1986. For more information, or to apply, write by December 1, 1985, to: Miss Sandy Van Rijn All Ontario Diaconal Conference P.O. Box 5070, Burlington, Ontario L7R 3Y8</p>	<p>For Sale Bradenton, Florida: Skyway village mobile home park. Mobile home, 3 bedrooms, 2 bathrooms, sunroom, central air, carport, shed; only \$25,000.00 U.S. Phone Palmetto 1-813-729-7654 or Burlington, Ont. 634-3916 for details.</p> <p>Miscellaneous Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.</p> <p>Accommodation VISIT EXPO '86 Chilliwack CRC families offer bed and breakfast, and campers are welcome. Proceeds to support of our local Christian school. For directions, info. and reservations, write: Mrs. M. Brink, 41445 Yale Rd., East, R.R.#1, Sardis, BC V2R 1A9.</p> <p>Accommodation available: 3-bedroom apartment available in west end Toronto for one Christian woman to share with two others. Features: recreation centre, easy access to public transportation and reasonable rent. For more information call: Trina or Liz at (416) 271-5535. If no answer leave message with Julie at (416) 743-2297.</p> <p>Housemate wanted to share 3-bedroom house, St. Catharines, Ont. Close to downtown, schools, churches. Reasonable rent. Write to Marian Van Til, c/o Calvinist Contact or call (416) 682-8311.</p>
		<p>Personals We would like to get in contact with Jaap and Gre Verwoerd, who were living in Weston, Ontario, in 1953. Please write: H. Wilbrink, 2445 Verwood Dr., San Jose CA 95130</p> <p>Teachers AYLMER: Immanuel Christian School will have a teaching position open at the grade 3 and 4 level beginning in January, 1986. For this full-time position the ability to teach Senior French would be an asset. Please forward complete resume to: Andy Vanderploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6.</p> <p>BARRIE: Timothy Christian School needs a Kindergarten teacher beginning January 6, 1986, for 3 days a week. Please send resumes before November 15, 1985 to: Secretary of Education Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1.</p>	<p>Employment Wanted Married man, early thirties is looking for a job in South-Western Ontario in one of the following areas: bus or truck (not semi), warehouse or office. Contact Theo Lambrechts, 44 Windermere Rd., S.W., Calgary, AB T3C 3K3, phone: (403) 246-6122.</p> <p>For Sale For Sale: 1 speculaas machine, with 2 molds. Make Willemssen - 2A. Hardly used. Phone D. Bylsma at 1-613-962-0560. Yellow potatoes — Hollandse aardappelen. Call Cecil Westra R.R.#5 Woodstock, Ont. Phone (519) 467-5252 or (519) 539-5129 Spend your winters in Palm Bay Florida, in this 14' x 56', 2-bedroom and 2-bathroom, furnished mobile home. Sale price with a 60' x 85' lot is \$37,500 U.S. Please call: (416) 637-7638 after 6 p.m.</p>	
		<p>Beacon Christian High School in St. Catharines, Ontario invites applications for the position of PRINCIPAL Duties to begin August, 1986. We are looking for someone with administrative experience, leadership qualities and Christian maturity. Please send application with resume before November 15 to: Edward Kok, Chairman of the Board 59 Beech St., St. Catharines, ON L2R 2B8 Telephone: (416) 682-2157</p>		

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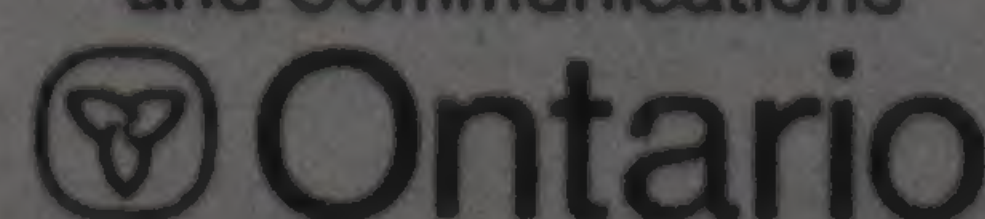
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Houdt ze in de riemen.

Ministry of Transportation
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Minister, Hon. Ed Fulton
Premier, Hon. David Peterson

Dutch

Persoverzicht

Carl D. Tuyl



De Gemenebest Konferentie in Nassau kreeg veel attentie in de Canadese pers natuurlijk. Er waren acht en-veertig landen vertegenwoordigd en dan was er ook de vrouw-in-het-ambt, Mevrouw Thatcher, die hardnekkig alle plannen van maatregelen tegen Zuid Afrika torpedeerde. Dat was natuurlijk niet te verwonderen, want Engeland doet veel zaken in Zuid Afrika. Engelse banken zijn de geldleners in Zuid Afrika. En zo werd die hele konferentie weer eens een duidelijke demonstratie van iets dat U en ik allang wisten, namelijk: Het geld dat stom is maakt recht wat krom is. En een hele hoop tof gepraat over en tegen Zuid Afrika kunt U gerust met een korreltje zout nemen; waar denkt U bijvoorbeeld dat Amerika en een hele hoop andere landen chroom kopen? In Zuid Afrika en nergens anders!

Onze prime minister dacht dat hij Mevrouw Thatcher kon charmeren tot medewerking, maar dat zat 'm niet glad. Hij was anders wel een prominente figuur tijdens de vergadering en het feit, dat hij Trudeau heeft aanbevolen voor een komitee voor onderhandeling met Zuid Afrika valt me honderd procent mee. Toch heeft hij altijd nog iets over zich, alsof hij op artikel acht prime minister is geworden. U begrijpt wel wat ik bedoel.

Intussen, thuis in Ottawa vlogen de vonken er weer af. Turner, onder de invloed van Geritol, beschuldigde de

regering, en de prime minister in het bijzonder, van medeplichtigheid in het biljoen belasting mazzeltje voor de Gulf oliemaatschappij. En onze Minister voor Justitie zit ook te broeden op een paar belangrijke wetsontwerpen. Eén van die wetsontwerpen beoogt de politie de bevoegdheid te geven om winst van misdaden in beslag te nemen. Het andere wetsontwerp neemt, wat de Fransen noemen *les fleurs de trottoir*, in het vizier. Tippelaarsters werden ze vroeger in Den Haag genoemd. Crosbie is de zoveelste minister, die leden van het oudste beroep in de V.U.T. wil doen. Het is nog nooit iemand gelukt, en het zal hem ook wel niet lukken. Zo lang er vraag is blijft er aanbod.

In Italië doen ze weer de politieke goochelarij: zo zie je 'm niet en daar is -ie weer. Prime Minister Bettino Craxi (lekker zangerige naam) trad af. De President Francesco Cossiga (met zo'n naam moest die man filmster geworden zijn) aanvaarde Craxi's ontslag aanvraag en gaf hem prompt daarna de opdracht om een kabinet te formeren. Zo wordt de nood een deugd en krijgt Craxi de kans om pijnloos wat ongemakkelijke en ondoelmatige kollega's kwijt te raken.

De wereld beleeft een zogenaamde schuldenkrisis. Verschillende ontwikkelende landen staan zover in 't krijt dat ze zelfs moeite hebben om de vereiste

rente bij elkaar te scharrelen. Denkt U eens in: Mexico heeft een schuld van zegge en schrijve honderd biljoen U.S. dollars. Dat is nog eens wat anders dan vroeger, even twee pond suiker en een half pond koffie op het boekje bij de kruidenier.

De Verenigde Naties vierde haar veertigste verjaardag. Middelbare leeftijd. Velen van ons hebben gedacht, dat de veertig nooit gehaald zou worden. De verjaardag zal gevierd worden met toespraken van staats-hoofden die lekker op andere staatshoofden zullen afgeven. Laat ze maar praten of schelden, dat doet ons geen zeer, en vooral daarvoor moeten we de jarige nog maar vele jaren toewensen.

Er was een gewuif met vredespalmen van jewelste. Israël's Prime Minister Shimon Peres stond met geweld te wuiven in New York. De Russen stonden in Moskou met de witte zakdoek te zwaaien, en President Reagan moet er tranen van in zijn ogen hebben gekregen. Ondertussen is het zo

ver met ons gekomen, dat we onze schouders er over ophalen en zeggen: eerst zien dan geloven! En zo is het ook. Wat moet je geloven van al dat vredesgezwam uit Moskou, terwijl je weet dat de Russen in Afghanistan bloed laten bloeien alsof het suikerwater is? Die hele Afghanistan zaak wordt zo langzamerhand een vergeten hoofdstuk in de wereld, maar het feit blijft bestaan dat de Russen er een terreur bewind voeren, waarvoor de voormalige S.S. zich niet zou hoeven te schamen. Het loopt nog niet zo'n vaart met de détente.

Een soort miniatuur koude oorlog heeft zich afgespeeld in Engeland waar een echtpaar, alhoewel samenlevende, in twaalf jaar niet met elkaar gesproken hebben. Onderhandelingen over een echtscheiding gingen zelfs schriftelijk. Niet erg gehoorzaam aan het apostolische gebod om de zon niet te laten ondergaan over de toorn, maar aan de andere kant misschien lekker rustig.

Een lezer vroeg mij wanneer de "wees-vriendelijk-tegen-Uw-dominee-week" dit jaar zou vallen. Het wordt waarschijnlijk de tweede week van januari, wanneer traditioneel de zeer eerwaarde heren in de "apegapen" staat verkeren vanwege de afgelopen drukte. Er is een nationaal comité gevormd om deze week waardig te vieren. Voorlopige suggesties variëren van appelvla tot vervroegd pensioen. Drie honderd-en-dertig gemeentes en kerkeraden hebben volledige medewerking toegezegd, terwijl een kerkeraad in Zuid Alberta zich beraadt over de wenselijkheid om dit jaar niet deel te nemen, en als alternatief een "wees-vriendelijk-tegen-uw-koster"-week te organiseren. De betreffende kerkeraad dreigt met afscheiding, indien andere kerken geen andere houding zullen aannemen. De reformatie moet doorgaan zo zegt men.

Vrouwenklachten geen medische oorzaak

Proefschriften plegen nog wel eens opmerkelijke uitspraken op te leveren. Costijn van der Does concludeert in zijn proefschrift "Beleving van gynaecologische klachten" dat veel specifieke vrouwenklachten geen aanwijsbare oorzaak hebben. Bij 70 procent van de vrouwen die met bekken-of

buikpijnklachten bij de vrouwenarts komen, wordt geen medische verklaring voor de kwaal gevonden.

Door ondervraging van zijn patienten is Van der Does er achter gekomen dat juist vrouwen met buik-en bekkenpijn vaak onder druk staan, slechte ontplooiingskansen hebben en

in slechte woonsituaties verkeren.

In het proefschrift pleit Van der Does om bij onderzoek van gynaecologische klachten meer aandacht te besteden aan psycho-sociale factoren en niet alleen te zoeken naar concrete medische afwijkingen.

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De Amsterdamse Gemeenteraad heeft het groene licht gegeven voor de candidatuur van de stad voor de Olympische Spelen van 1992.

Alleen de 3 leden van de PSP fractie en het enige lid van de PPR stemden tegen. De andere fracties hadden wel hun bedenkingen, ondermeer over de financiële risico's van zulk een gigantisch project en over de veiligheidsaspecten.

Burgemeester Van Thijn verklaarde, wat dit laatste betreft, dat de zaak grondig besproken was met Den Haag, en dat wordt uitgegaan van een waarborg van de democratische vrijheden voor de Amsterdammers tijdens de Spelen.

Daarop ging de overgrote meerderheid van de Raad accoord, waarop wethouder Walraven van sport en recreatie plechtig zei: "Hier spreekt

zelfvertrouwen, moed en durf uit, om Amsterdam aan de

wereld te presenteren als Olympische stad."

Kruisdragers

Zij gaat de trappen af, vroeg in de morgen de grachten langs en stille straten door.

Dat deed ze gist'ren en vandaag, dat doet ze morgen, zes van de zeven dagen schrobt z' een vuil kantoor.

En boven ligt een zieke man te praten, hoewel er niemand in de kamer is.

Hij heeft geen benen meer; toch loopt hij door de straten, zo droomde hij ... Maar nu hij wakker is

en aan het einde van zeer korte dromen, balt hij z'n handen tot een harde vuist en vloekt het leed, dat hem is overkomen: de vreemde voerman, die zijn weg eens heeft gekruist.

Maar als zijn vrouw terugkeert, moe van 't werken doch met een glimlach op haar vroeg-verweerd gezicht, laat hij niets van zijn felle opstand merken, vertederd door een liefde, die het leed verlicht.

Jaap Kroonenburg,

Uit: Zij hebben witte klederen aan

Druppel op gloeiende plaat

Het scholingsproject in Groningen om werkloze academici te interesseren en op te leiden voor leidinggevende functies in het bedrijfsleven is goed aangeslagen.

Directeur Koerts van het gewestelijk arbeidsbureau Groningen heeft gemeld dat 21 van de 30 cursisten nu reeds een baan hebben gekregen, ondanks het feit dat het project nog niet eens is afgerond. Zeven anderen vonden inmiddels een stage plaats als assistent bedrijfsleider.

Het project is opgezet door het arbeidsbureau en het opleidingsinstituut De Baak van het VNO, het Verbond van Nederlandse Ondernemers. De cursus duurt zeven maanden. Volgend jaar start een nieuwe, eveneens weer voor 30 werkloze academici. Wellicht een druppel op een gloeiende plaat. Want in Groningen alleen al wonen 17 honderd werkloze academici, en zoveel leidinggevende functies zijn er nu ook weer niet in het bedrijfsleven.

Wetenschappelijk beloning

Het waterloopkundig laboratorium in Delft heeft een Amerikaanse prijs van 20 duizend dollar gekregen voor al zijn werk. De prijs komt uit de nalatenschap van de in 1977 overleden film en limonade magnaat Ralph Hayes.

Sinds 1979 is de onderscheiding aan zeven onderzoekers toegekend. Nu gaat deze voor het eerst naar een instituut. Het geld zal door het laboratorium worden gebruikt voor internationaal onderzoek naar de gevolgen van de stijging van de zeespiegel.

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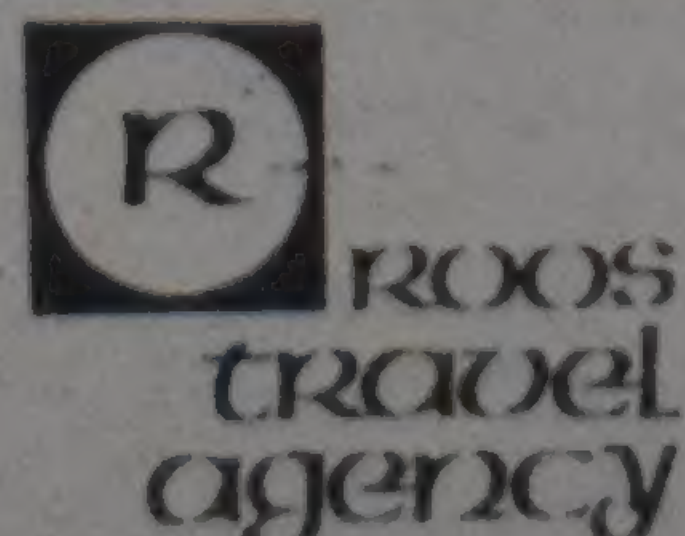
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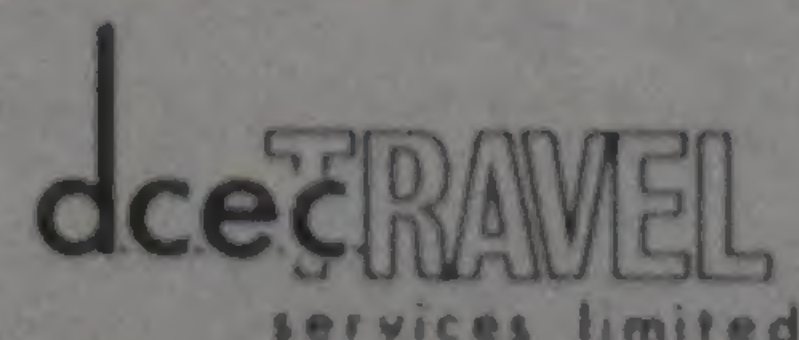
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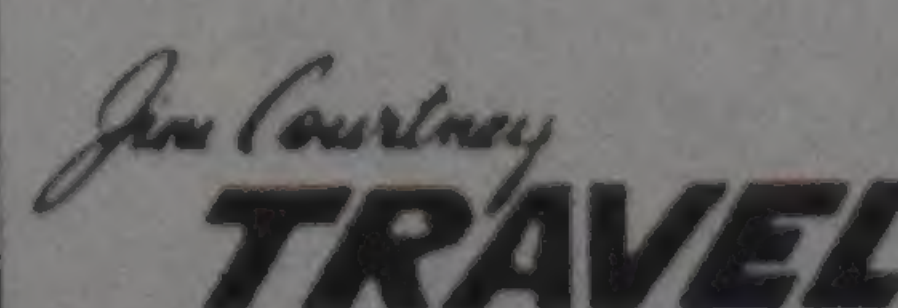


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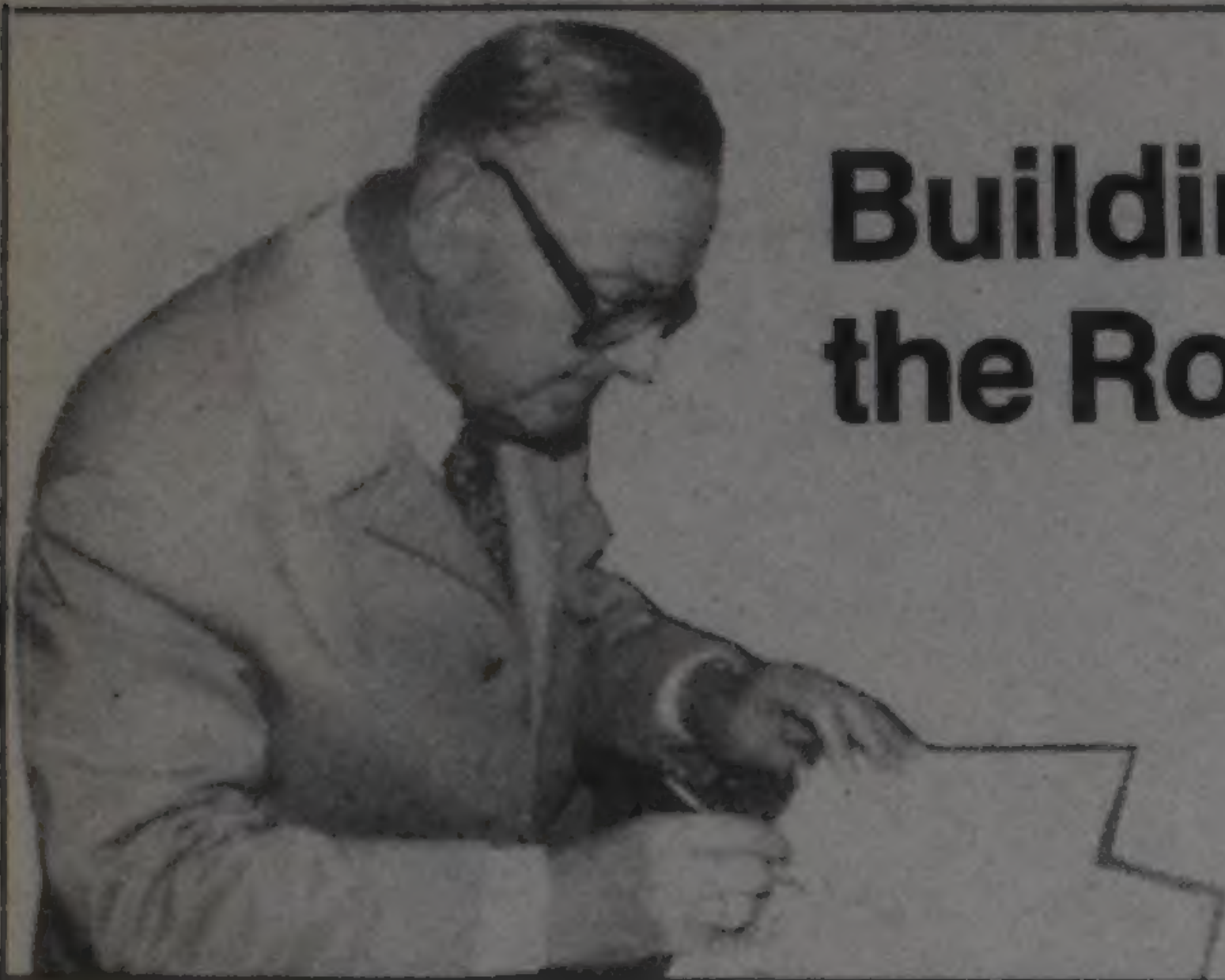


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Building on the Rock

Rev. H. Van Andel
(completed by
Dr. Al Wolters)

Wisdom and folly

"And everyone who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand."

Jesus has said that the person who

obeys His words is like a wise man who builds on the rock.

Now He compares the person who disobeys His words with the foolish man who builds on the sand. The contrast is very clear: the obedient person is wise,

the disobedient person is foolish.

"Wise" and "foolish" are words which in the Bible have very little to do with intelligence or education. Instead, they have to do with obedience and disobedience, faithfulness and faithlessness. To be sure, wisdom does often refer to expertise or knowledgeability (think of Solomon and the craftsmen who built the tabernacle), but in its central religious sense it is an expertise or knowledgeability about the ways of God with His people. To be wise is to know by faith and experience the basic law of the covenant: obedience brings blessing, disobedience brings curse.

This is a wisdom which flies in the face of all worldly wisdom. In fact, as the apostle Paul reminds us, this is a wisdom which is foolishness to the Greeks, to the intelligentsia of a culture outside of God's covenant. It is also

foolishness to God's people whenever they allow their thinking to be divorced from their faith in Jesus.

But if we stay close to Jesus and His words, then what appears folly proves to be wisdom. A life not built on the rock of Jesus' words in the Sermon on the Mount (a kind of summary statement of God's will for our lives) is a life built on sand. It leads to insecurity and disintegration; it has no well-founded hope; it will surely come to grief in the face of life's storms. Only the fear of Jehovah is the beginning of true wisdom.

Al Wolters teaches theology at Redeemer College, Hamilton, Ontario, and is a son-in-law of the late Rev. Van Andel.

**Canada
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8½% voor het
eerste jaar.

Canada

**23 October — Dat is de dag
waarop de verkoop van de
Canada Spaar Obligaties begint.**

De nieuwe Canada Spaar Obligaties geven 8½% rente voor het eerste jaar en een gegarandeerde rente van niet minder dan 6½% over de volgende zes jaren, tot de vervaldatum.

De laatste drie series van de Canada Spaar Obligaties: Series 37 (uitgegeven in 1982), 38 (uitgegeven in 1983) en 39 (uitgegeven in 1984) zullen ook een rente geven van 8½% per jaar met aanvang van 1 november 1985. Series 32, 34, 35 en 36 geven 10½%.

Canada Spaar Obligaties worden door de regering van Canada gewaarborgd. De aankoopprijs is vanaf slechts \$100,00 tot een maximum van \$75.000,00.

U kunt de Canada Spaar Obligaties ten allen tijde inwisselen; er is geen rente verlies als u dat na 31 december 1985 doet.

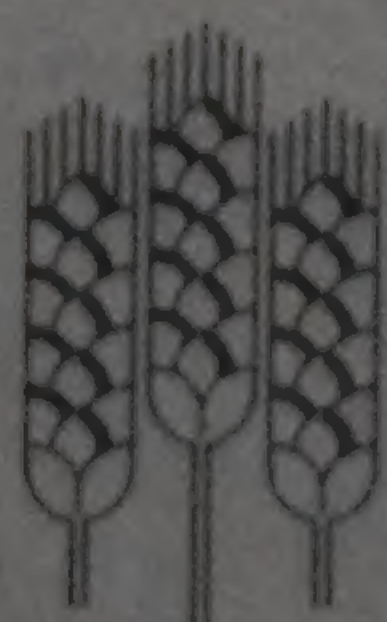
U kunt kiezen tussen het incasseren van de jaarlijkse rente, of uw rente op rente laten staan.

U kunt uw Canada Spaar Obligaties ook aankopen op afbetaling, of bij de bank waar u uw geldzaken regelt, of op uw werk door middel van een inhouding op uw loon.

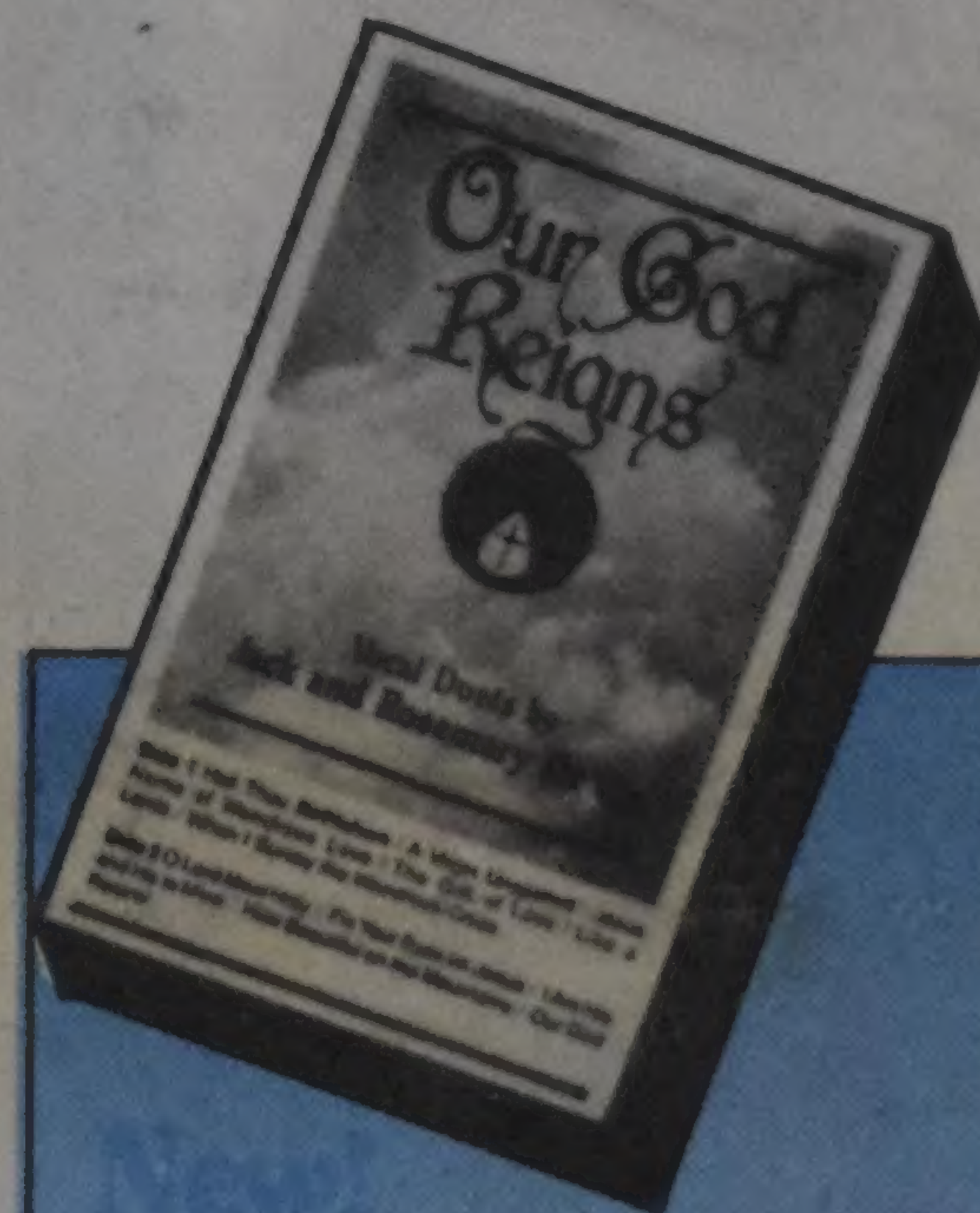
Kijk de Spaar Obligaties na die u al in uw bezit hebt. Series 28 (1973), 31 (1976) en 33 (1978) vervallen dit jaar en geven daarna geen rente meer. Als u de series 28 in uw bezit hebt zult u bij het vervallen daarvan een contante bonus van \$482,70 voor iedere obligatie van \$1.000,00 ontvangen. Voor de Series 31 zult u een contante bonus van \$356,90 per obligatie van \$1.000,00 ontvangen.

U hebt echter maar een beperkte tijd beschikbaar voor de herinvestering in de Canada Spaar Obligaties van dit jaar. We herinneren u eraan, dat de verkoop ten allen tijde kan worden stopgezet. Wacht dus niet te lang. Bespreek het met de mensen waar u uw bankzaken of geldbelegging regelt en verkrijg vandaag nog volledige inlichtingen.

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